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THE JEWISH EXPOSITOR,

AND

Friend of Israel.

AUGUST, 1829.

**ZECHARIAH'S PROPHETIC VIEW OF
THE MESSIAH'S KINGDOM AS DIF-
FERENTLY INTERPRETED BY A
CHRISTIAN AND A JEW, &c.**

(Continued from page 205.)

**INTERPRETATION OF THE PROPHECY,
ZECHARIAH, CHAPTER XII.**

OF the occurrences which succeeded the crucifixion of Christ, one of the first in order, as well as importance, was the destruction of Jerusalem; an event which materially changed the condition of the Jewish nation, both as regarded their polity and their religion; to the full exercise of which the existence of their temple was indispensable. It was therefore to be expected that the prediction of this event would be eagerly sought for by Christian commentators, in a prophecy relating to the establishment of the Messiah's kingdom, especially by those who chiefly look to political affairs for its fulfilment.

And accordingly this chapter appears to afford distinct intimation of such an event, as it opens

with the express mention of the siege of Jerusalem. Yet is it mentioned in a way not a little embarrassing to the political exposition; for, instead of the destruction, the prophecy declares the triumph of Jerusalem; and, with the exception of one or two ambiguous expressions at the commencement, this triumph forms the whole subject of the chapter. But Jerusalem really was taken and destroyed, nor have the Jews since been able to rebuild either their city or their temple, nor has any thing approaching to a triumph, in the ordinary acceptation of the term, occurred to them from that time to the present. How then shall we explain the victory and triumph foretold in the prophecy?

The solution appears to be this; that the event here foretold is no political, but a spiritual siege; namely, the warfare of worldly feelings against true religion, for this is the spiritual Jerusalem. The abrogation of the law, and the promulgation of the Gospel, are foreshewn under the types of the Old and the New Jerusalem;

which symbolically signify the Old and New Covenant, or Judaism and Christianity, the one abolished and the other established, in reality at the coming of Christ, but ostensibly at the destruction of the city and temple, which is probably on this account employed symbolically, to represent the spiritual change.

The prophecy, however, does not declare the destruction of the old Jerusalem, but merely the re-peopling of it, in verse 6; and in the spiritual sense it was not destroyed, though merged in the superior splendour and greatness of the New City; for Christianity is built on the foundation of Judaism. The new Jerusalem here spoken of, is then, the new Covenant, or Christianity, the spiritual City, the building of which began at this time, whatever may be the period required for its completion.

In the spiritual sense also must be understood the triumph of Judah, which was the triumph of the Gospel; and her salvation, spoken of in verse 7, which was eternal salvation. Her victory was the victory over the world, which every true Christian has to gain, but which was first gained by Judah, for the first Christians were Jews; although the Gentiles were subsequently admitted into the Church of Christ, and became the principal inhabitants of the spiritual Jerusalem, when deserted, for the most part at least, by its former inhabitants the Jews. The Gentiles from this time became Israelites by adoption, and the distinction between Jew and Gentile converts, or lineal and adopted Israelites, is marked in the prophecy, as might be expected.

But the time of Israel's spiritual

restoration requires some explanation, being adverted to in this and the following chapter ten times at least, with the definite expression of "*on that day*:" an expression which seems as little to accord with the time required for a whole nation or people to change their faith, as with that which would be requisite for their literal return from all parts of the world to be reunited in one city, as the Jews understand the prophecy. A literal day cannot therefore be understood; nor yet would the difficulty be removed by supposing it to mean a prophetic day, or a Jewish year of twelve months, being three hundred and sixty days; for this period would be alike inadequate to the event in question.

How shall we then understand the expression, "*that day*," so often recurring in the prophecy? The answer appears to be simply this, that it means *one day to each individual*, but not *the same day to all collectively*. As the earlier Christians did not all embrace Christianity on one day, so neither have we reason to expect that the later Christians will do so. History declares to the contrary, that some of the house of Israel have been continually flowing into the Church of Christ in every succeeding century, from the Apostolic age to the present time. And as some understand the Day of Judgment to be to each individual the day of his death, so to each will the day of his "*Redemption*," in Scriptural language, be the day of his receiving Christ.

The opening of this chapter closely resembles that of the 9th, and may help to throw light on those parts of it which appeared obscure. Both begin by declaring

God's superintendence and control over human affairs, and both assert his right to the disposal of events on similar grounds: there it was alleged, because all creatures belong to him, *for the Lord's is the eye of man, and all the tribes of Israel*; and here, because He created all things.

The burden of the word of the Lord upon Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him.

There, the burden of the prophecy was laid on the Gentiles, but the admonition meant for the benefit of Israel, to whom it was addressed; here, the burden is upon Israel, but the admonition expressly intended for all nations, "*all the people round about*;" and of such was the new Jerusalem, which is the subject of this chapter, chiefly composed after the overthrow of their idolatry and their conversion to Christianity. This appears to be the spiritual warfare here intended, namely, the successful progress of the Gospel against Paganism.

Behold, I will make Jerusalem a cup of trembling unto all the nations round about, and upon Judah it shall be in the siege against Jerusalem.

Upon Judah is the burden of the prophecy chiefly imposed, for to Judah was first committed the task of promulgating the Gospel. The Apostles, and also the disciples of our Lord were all Jews, they were the founders of this city. "*A cup of trembling*," must not be here understood to signify an example by punishment in-

flicted, but as the Jew renders it, "*a cup of astonishment*," or confusion to all nations; or, as it is next termed, "*a burden-stone*," to crush its enemies; and such has been the Gospel of Christ, as the prophecy declares.

In that day, will I make Jerusalem a burden-stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The people, here spiritually signifies their false religion, which was to be abolished, and Jerusalem is here understood to mean Christianity, or true religion, which was triumphant. Confusion is then denounced against its enemies, while Divine protection and support are promised to the house of Judah, who received Christ.

In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, but I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

The blind rage of the heathen, and the infatuated frenzy with which they strove to extinguish the light of the Gospel, are here clearly foreshewn; but the spiritual Jerusalem resisted all their efforts. And when the lineal Israelites abandoned their city, its gates were thrown open to the Gentiles, who entered and repopled it, and became thenceforward "Israelites by adoption." The new Jerusalem being Christianity, its inhabitants must mean the Christians, and who were they, after the Jews rejected Christianity, but the Gentile converts? Accordingly, they are so styled in the next verse, as con-

tradistinguished from the first Jewish converts, who are called the governors of Judah, being the founders and builders of the spiritual city.

And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength, in the Lord of hosts their God.

The fitness of the expression, *Inhabitants of Jerusalem*, to symbolize the Gentile converts, further appears in the fact, that the original inhabitants of the city, who were never expelled, were Gentiles. The governors of Judah, can signify no other than the apostles and disciples of our Lord, the first teachers of Christianity, or the founders of the new City. These, when the Jews were no longer willing to hear them, turned their attention to the Gentiles, and directed all their efforts to effect their conversion. As the strength of a city lies in its inhabitants, so the hope of strengthening theirs, from that time, rested on gaining over the Gentiles: "*The Governors of Judah say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.*" Does not this mean in the Lord of hosts becoming their God? That is, in his becoming the God of the Gentiles by their conversion to Christianity?

The extraordinary success of the apostles and disciples, in converting the Gentiles and repeopling the city, is foreshewn in the next verse.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the nations round about on the right hand and on the

left, and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

If the spiritual Jerusalem be Christianity, it was certainly the Gentiles who repeopled this city, when the Jews deserted it. But still it was not deserted by all the Jews, for the first Christians were Jews, as emphatically expressed in the next verse.

The Lord shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

The salvation of Judah here spoken of must be salvation through Christ; but if Judah signify the first Jewish converts to Christianity, and the inhabitants of Jerusalem mean those from the Gentile nations, who are *the house of David*, here spoken of, and classed with the inhabitants of Jerusalem, as receiving their salvation subsequently to that of Judah? The house of David must surely mean those of the Hebrew nation, who did not at first receive Christ along with the house of Judah, but subsequently; or, the prophecy being still prospective, those who shall hereafter embrace Christianity must be also included. To this the Jew may probably answer: How can a Christian believe that the house of David, the very house from which Christ came, still remains unredeemed? I answer, that we are nowhere assured that of his own family all believed in him; still less the whole house of David, of which they were only a branch. To the fact, whether any of that family be still left among the unredeemed of Israel, let the Jew answer. If not, then where is their expected

Messiah to come from? But if there be such, then have these not yet received the salvation which is through Christ; and, as far as they are concerned, the words of the prophecy yet remain to be fulfilled, however it may have received its fulfilment in regard to others. When it shall please God to remove the veil which is before their eyes, and to restore the spiritual strength which they have lost, then will the following words be accomplished in them also, as it was to Judah in the apostolic age.

In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them.

The esteem and veneration with which the primitive Christians, and particularly the apostles, would be regarded for their purity and holiness, and for their spiritual strength, notwithstanding that they were designedly chosen from the lowest and most illiterate class of men, is here emphatically foretold. Their consequent success in preaching the Gospel is next declared; the nations being destroyed, figuratively signifies their false religion being overthrown.

And it shall come to pass in that day, saith the Lord, that I will seek to destroy all the nations that come up against Jerusalem.

The next verse, which foretels the pouring out of the Spirit, so closely resembles the prophecy of Joel, of which St. Peter gave the interpretation on the memorable day of Pentecost; and at the same time, coupled the application with a reproach to the Jews for having crucified Christ (Acts ii.), that the

Christian can hardly fail to see that they refer to the same event, though not here restricted to that particular day, as appears from "*the house of David and the inhabitants of Jerusalem*" being mentioned; nor was the gift of the Spirit confined to the day of Pentecost, but continued to all on whom the apostles laid their hands.

And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look to me for him whom they pierced, and they shall mourn for him as one mourneth for his only son; and be in bitterness for him as one that is in bitterness for his first-born.

The most solemn fast almost universally observed throughout Christendom, in commemoration of Christ's crucifixion, is manifestly the event which was here foretold, at least four centuries before its fulfilment. The prospect of its receiving a more evident accomplishment at any future period, seems to be rendered hopeless by the enumeration of the different families that follows, all such distinctions being now lost among the present race of Jews.

And in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon;

And the land shall mourn every family apart, the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of the house of Shimeï apart, and their wives apart;

All the families that remain, every family apart, and their wives apart.

If any thing more be intended by this emphatical repetition of the families mourning apart, beyond the strong expression of the depth of their grief, and the sincerity of their repentance, may it not be to convince the unbelieving Jews of the hopelessness of a more literal fulfilment after the loss of their genealogies?

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EXTRACT FROM FABER'S HORÆ  
MOSAICÆ.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE been so much struck by the following remarks in Mr. Faber's excellent Work, intitled, "*Horæ Mosaicæ*," that I venture to send you the Extract, in the hope that you may be inclined to use it for your Expositor. I am,

Your's, &c. D. C.

4th June, 1829.

Many are the testimonies which Jewish writers bear to the truth of St. Paul's assertion, that all the sacrifices and rites of the Old Testament relate to the Messiah. They set out with the following general propositions:—"All things which are mentioned in the law, the prophets, and the Hagio-grapha, relate to the Wisdom;" under which Cabalistic name, they designated, as it is well known, the Messiah. To this rule they strictly adhere, and maintain, that under the literal sense of the words, a mystical meaning lies concealed. Such is the doctrine of the Babylonian Talmud:—"Whosoever expounds the text according to its

form, (i.e. its literal sense,) lo, he is a liar." The same notion is advanced by R. Samuel Laniadu, in his Commentaries; "In the study of the law a double method is to be observed; the one, that its literal meaning may be acquired; and the other, that its hidden signification may be understood." The gloss upon the Talmud is yet more express. "The figures of the tabernacle relate to spiritual figures, to learn from thence more sublime truths. R. Bechai is perfectly in unison with the above citations. "The statutes of Moses are a figure of spiritual things; and those spiritual things are above." In short, they all agree that the ceremonial law had an immediate reference to the Messiah himself, and to the sublime truths, which it would be his province to inculcate.\*

Upon the doctrine of the great sacrifice to be made by Christ for the sins of the whole world, the Jewish writers are remarkably express. Let the following passage from the Jalkut Chadash declare their sentiments on this point. "The souls of the righteous make their boast† in the Messiah; the chastisement which is due to the sons of Adam, the Messiah immediately taketh away; upon him is the chastisement, and he taketh it away from Israel. And he is in the place of the offerings, which, during the appointed time of the house of the sanctuary, were stretching forth the neck in eager expectation of his approach."‡

R. Menachem speaks in the

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\* Præf. ad Maimon. de Vaccâ Rufâ.

† See Parkhurst, under גִּן.

‡ Dissert. on Maimon. de Vaccâ Rufâ, p. 492.

following terms of the intent of the sacrificial rites. "The priest, whilst he ascends the altar, is found raising up his soul from the Lofty One to the Lofty One: and this is the mystery of the altar." By these terms we can only understand the Father and the Son: and, indeed, the Rabbies are sufficiently explicit in declaring that this is their meaning. The idea then of the passage, when divested of its obscurity, will be, the priest rises in contemplation to the Most High, through the merits of the Most High his only begotten Son; and in the mysterious sacrifice then offering upon the altar, he views, with the eye of faith, the sufferings of the one Great Sacrifice for lost mankind: Such is the mystery of the altar.\*

The same belief in the Divinity of the Messiah, may be deduced from the following very remarkable passage in the Midrath. "Thus he saved them by the hand of other judges, who being but flesh and blood, ye fell into slavery again: but in the age to come, (i. e. of the Messiah), *I in my own substance* will redeem you, and ye shall not be reduced into servitude any more."†

According to R. Solomon Jarchi, the Talmuds, and Maimonides, when the priest sprinkled the blood of the victim upon the consecrated cakes, and other hallowed utensils, he was always careful to do it in the form of a cross. The same symbol was used when the kings and the high priests were anointed. And whenever they had occasion

to move the victims, or to wave the branches of the palm-tree, the motion was always made so as to express the figure of a cross.†

From these authorities, we may judge, how far the Jews were in that total ignorance of the end and purport of their law, which some persons are fond of asserting. To maintain, indeed, that they enjoyed those clear views of the nature of Christ's kingdom, which we do at present, would be no less absurd, than contrary to the declarations of Scripture. They lived in the twilight of the Gospel; we live in the full blaze of its day. They looked forward with eager expectation to the first advent of the Messiah; we are in the same situation as to his second coming. They believed that he should shortly manifest himself upon the earth, though they did not fully comprehend the mode of his appearance: we believe that he will come to be our judge; though with regard to the peculiar process of that awful day, we are and must remain considerably in the dark, till instructed by the event. In short, it seems to be nearly as unreasonable to maintain, that Christians do not believe in a future state of rewards and punishments, because their views of it are indistinct, and their perceptions clouded, as it is to assert that the Jews did not look beyond their ceremonial law to its completion in the promised Saviour, because their apprehension of his nature and office was not so definite, as if they had lived posterior to his ministry.

The result of the whole is, that

\* Dissert. in Maimon. de Vaccâ Rufâ, p. 495.

† Cited by Bishop Patrick, Com. i. on Judges, c. iii.

\* Dissert. in Maimon. de Vaccâ Rufâ, p. 497.

the very Gospel which is now universally received by the Christian world, was in reality preached to the ancient Church of Israel. Veiled indeed it was beneath the types and shadows of the law; but it still proposed to lost mankind the same offer of redemption, and the same doctrine of a Mediator. From the creation of the world to the day of its final dissolution, one only mode of salvation has been revealed; and the everlasting happiness of both Jew and Gentile is equally built upon the perfect obedience, and the meritorious sacrifice of the Son of God.



## BIBLIOTHECA SUSSEXIANA.

## No. VIII.



## BIOGRAPHY.

No. 8.—*Henry Bullinger.*

Henry Bullinger, a Swiss divine, and one of the most celebrated reformers, was born at Bremgarten, in Switzerland, July 18, 1504. He was sent to a grammar school at Emmeric; and it is reported, that his father, to make him feel for the distresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew the money with which he was wont to supply him; so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. From Emmeric, he removed to Cologne, studied logic and scholastic philosophy; and so great was his progress, that at the early age of sixteen, he took the degree of a Bachelor of Arts. He then studied divinity, and canon law, and having gained admittance to

the library of the Dominicans, he eagerly read the works of Chrysostom, Augustin, Origen, and Ambrose; and meeting with several of Luther's publications, he attentively, but privately, read them; from these he was led to the Scriptures themselves, which he diligently perused, with the commentaries of Jerome, and other Fathers, upon them.

By these means, his mind became gradually averse from Popery; and, although he had at an early period resolved to enter the Carthusian order, he relinquished his design, and after taking his degree of M.A., in 1522, he returned to his father's, and resided a year under the paternal roof. The next year he was called by the Abbott of La Chapelle, a Cistercian abbey, near Zurich, to teach in that place, which he did for four years, with great ability, and is supposed to have been instrumental in causing the reformation of Zwingle, with whom he was in habits of friendship, to be well received. Bullinger accompanied Zwingle to the famous disputation at Berne, in 1528, and in 1529, he became a minister of the Protestant Church, at his native city, married, had a large family, and died in September 17, 1575. He was much engaged in disputation with the Papists and Anabaptists of his parish; and, in consequence of the victory gained by the Romish cantons over the Protestants in a battle fought in 1531, and in which Zwingle was slain, he was obliged to fly, together with his family, to Zurich, and was there chosen pastor in the room of his deceased friend. Many attempts were made to reconcile the advocates of Zwingle and Luther; and Bullin-



ger was engaged for this purpose, and to reply to the harsh censures of Luther against the doctrine of the Swiss churches respecting the sacrament.

The persecutions of Queen Mary, compelled many English divines to fly their country, and in Zurich they were hospitably received and cherished by Bullinger. On the publication of the Papal bull for the excommunication of Queen Elizabeth, Bullinger issued a very able confutation of it. In 1538, he prevailed upon the magistrates of Zurich to erect a new college, and he enlarged the public library. In 1549, in conjunction with Calvin, he drew up a formula, expressing the conformity of belief which subsisted between the churches of Zurich and Geneva, and intended on the part of Calvin, for obviating any suspicions that he inclined to the opinion of Luther with respect to the sacrament; and in the same year he prevailed upon the Swiss not to renew their league with Henry II. of France, urging that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, from whom himself had never received any injury. Various other acts of great importance distinguished this celebrated man's career, and may be seen in the life of him, written by Simler. He published a great number of works, which, I believe, have never been collected together. Several have been translated into English.\*

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\* Melch. Adam in Vitis Germ. Theolog.—Strype's Annals.—Vita à Simlero.—Saxii Onomasticon.—Chalmers.—Townley.

#### No. 9.—*Michael Servetus.*

Michael Servetus was born at Villanueva, in 1509; and sent to Toulouse, by his father, a notary, to study civil law. Here he is supposed to have imbibed his opinions against the doctrine of the Trinity. From Toulouse he went to Basil, by way of Lyons and Geneva. At Basil he had conferences with Œcolampadius; and at Strasburgh, with Bucer and Capito, the celebrated reformers. At Haguenau, he published his works against the doctrine of the Trinity. He then removed to Paris, studied physic, took his degree of Master of Arts, and was afterwards admitted Doctor of Medicine. He was for several years engaged in the exercise of his profession; but the indignation excited against him by his writings, had spread his name throughout Europe. Melancthon wrote to the Senate of Venice, denouncing the works of Servetus, and beseeching that his impious error might be "avoided, rejected, and abhorred." Calvin maintained for several years a correspondence with Servetus; and it is no little blot in the character of this celebrated reformer, that upon the trial of this unfortunate man, he produced a manuscript, and some of his private letters, as evidence against him.

Servetus wrote another work, intitled, "*Christianismi Restitutio*." This was published at Vienna, in 1553, without his name. This work is not only remarkable for its theological opinions, but as containing the earliest notice of the doctrine of the circulation of the blood, to the complete discovery and development of which Dr. Harvey owes his principal fame. Servetus narrowly escaped death, at Vienna, for this publication, of



which he was discovered to be the author. He was imprisoned, but effected his escape: and his effigy was taken to the place of execution, fastened to a gibbet, and burnt, with "five bales of his books." He intended retiring to Naples to practise his profession; but imprudently going through Geneva, he was, upon the information of Calvin, seized, thrown into prison, and tried for heresy and blasphemy, of which he was found guilty, and condemned to be burnt alive. This horrible sentence was carried into effect, Oct. 27, 1553. He is said to have been upwards of two hours in the fire, the wood with which it was made being green, and small in quantity.

No. 10.—*Emanuel Tremellius.*

Emanuel Tremellius was the son of a Jew, and born at Ferrara in 1510. He was deeply skilled in the Hebrew tongue, and was first converted to Christianity, as a Roman Catholic, through the exertions of Cardinal Pole, and afterwards as a Protestant, by Peter Martyr, with whom he went to Lucca. Leaving Italy, he went into Germany, and settled at Strasburgh; but in the reign of Edward VI. came to England, and lived in great intimacy with Archbishops Cranmer and Parker, and taught Hebrew at Cambridge. Upon the death of Edward VI., and under the auspices of Wolfgang, the Duke of Deux-Ponts, he again proceeded to Germany, and taught Hebrew in the school at Hornbach; but upon the invitation of the Elector Palatine, Frederick III., he became Professor of Hebrew in the University of Heidelberg. At a later

period, at the request of the Duke of Bouillon, he removed to Sedan, to be Hebrew Professor in the new University, where he died, aged 70. During his residence at Hornbach, he not only translated the Bible from the Hebrew, with the assistance of Junius, but also the Syriac Testament into Latin. He published a few other works.\*

No. 11.—*Francis Junius, or Du Jon.*

Francis Junius, or Du Jon, was descended of a noble family, and born at Bourges, May 1, 1515. He received the rudiments of his education from his father; for being weakly, and afflicted with various diseases, he was unable to proceed to any regular school until thirteen years of age, when he commenced the study of the law, and at fifteen was sent to Lyons, to pursue his studies under Bartholomew Anucan, the president of the college. He afterwards went to Geneva, to study the languages, and fit himself for the church; but being in very low circumstances, he was under the necessity of keeping a school, which he continued until 1565, when he was made minister of the Walloon church, at Antwerp. At this time the conflicts between the Papists and Protestants, were both frequent and severe, and Junius was obliged to retire into Germany. He was favourably received by the Elector, Frederick III., at Heidelberg, and was made minister of the church of Schoon, at that place. He was afterwards appointed chaplain to the Prince of

\* Melch. Adam in *Vitis Cerm.* Theolog.—Chalmers.—Townley.

Orange, and accompanied the army until its return into Germany; when he resumed the duties of his church, and continued them until 1579. The Elector now appointed him to aid Tremellius in the translation of the Hebrew Bible. He read lectures at Neustadt, and obtained the divinity professor's chair, at Heidelberg. He returned to France with the D. of Bouillon, and paying his respects to Henry IV., was sent by that prince upon some mission into Germany. Returning through Holland, he was invited to the divinity professorship at Leyden, which offer he accepted in 1592. He filled this chair with great reputation for ten years, and then fell a victim to the plague in 1602. He was married no less than four times. By his third wife he had a son, the celebrated author of the "*Etymologicon Anglicanum*," &c. He was author of an immense number of works, stated to be sixty-four in number, consisting of commentaries on various parts of Scripture, philological, and other treatises. He is said to have been a man of great learning and pious zeal; and his life, by Melchior Adam, affords many interesting particulars of him in both characters. In the account of his life, written by himself, he relates that in his youth he was seduced into atheism, from which he represents himself as almost miraculously redeemed, and this appears to have made a lasting impression on him.\*

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\* Melch. Adam in *Vitis Germ. Theolog.*—Chalmers.

## LETTERS TO JEWISH CHILDREN.

No. X.

*February 24.*

My dear Boys,

WE are now to speak of the covenant between God and the nation of Israel. The Lord took them out, as we have seen, to be a peculiar people to himself, and he gave them many laws and commandments, which they were to obey most strictly; and *if* they did so, God covenanted to give them the land of Canaan, to drive out all enemies before them, to bless them above all people on earth, to dwell in the midst of them, and to shew all the world that he was their God, and they his people. But the great purpose for which the Lord designed them, was to preserve the Holy Scriptures, which were then going to be written, to teach all the world his name, and glory; to receive, and write, and take care of the prophecies concerning the Saviour who was to be born among them; and to shew by sacrifices, and other particular things in their public worship, in what way they expected to be saved by this great Redeemer. At the same time, God gave them a law, in ten commandments, to let them know what men must do to please him, and positively declared, that whoever did not every one of the things therein commanded, was under a curse. Now, there is not a living creature who does or can do these things, because all are by nature so sinful; and, therefore, examining ourselves by this pure law, we find how *impossible* it is to be saved, except by the covenant of mercy and grace in Christ Jesus. At the same time, we are

all, Jews and Gentiles, bound to do the very utmost that we can to fulfil all these commands; and as the Saviour, whose coming and work were foreshewn in the sacrifices and ceremonies of the *Jews*, was *promised to all nations*, so the ten commandments are a *law to all nations*.

The great mistake of your people, my dear boys, seems to be this: they think that God's promises to them of national blessings in the land of Canaan, are likewise promises of happiness in heaven; and that by just doing with their hands and saying with their tongues what the Israelites were commanded to do and to say, they purchase a seat in that blessed place. Now, God commanded sacrifices to be made no where but in the temple at Jerusalem; and you know, soon after our Lord came and suffered, the temple was utterly destroyed. Jerusalem was taken from the Jews, and they have been nearly eighteen hundred years without a place to offer sacrifices in; as if to shew them that God would no longer allow any to be offered, since the great Sacrifice of the Lamb of God has made reconciliation for iniquity, and brought in everlasting righteousness for all who believe on him. One would suppose the Jews *must* understand that God had put an end to the old law of sacrifices, and so on, when he destroyed the place where alone he would permit it to be observed; and that this would teach them to look for the *real meaning* of his promises; but, alas! they do not so. They have allowed their teachers, the rabbies, to add a great many commandments to those given by Moses, and to persuade them that keeping these

foolish precepts will satisfy God, and will be accepted as the price of their salvation, until he shall restore the temple worship, which will never be restored. There are many people among those called Christians, who fancy that by keeping the ten commandments as *well as they can*, they shall be saved; and many among the Jews who believe that by doing *all that they can* of the old law they too shall be saved; but both must perish, trusting to their own works. Christ, alone, can save us.

We are come to the giving of the law on Mount Sinai; and once more let me try to shew you how we are to regard that law. Let us divide it into three parts. 1. Moral law. 2. Ritual law. 3. Political law.

First, the moral law of the ten commandments shews us what we ought to be; and it is given to all the world; and all the world will be judged by it.

Secondly, the ritual law is a rite or outward ceremony, or solemn act of religion. Circumcision was a rite; baptism is a rite; sacrifice was a rite; the Lord's Supper is a rite. So the ritual law is the law that directed and commanded the outer forms of worship. This was to Israel, not to the world; it was *all* intended to keep their minds fixed on the Saviour who was to come; and to separate Israel from all other nations of the world.

Thirdly, comes the political law. You know it is the custom for kings and rulers to give laws to their subjects; and Jehovah being the King and Ruler of Israel, he condescended to give them laws of government. A monarchy is when the people are under a king; so in a monarchy, the king gives laws.

A republic is where the people choose their own rulers from among themselves, so they make their own laws. A theocracy is where God himself is the king, and no other: and Israel was under a theocracy, till they made Saul king long after; so God himself gave them laws.

I want you to understand this, my dear boys; because, by not understanding it, the Jews are in great error.

The moral law will govern the world as long as the world lasts.

The ritual law was done away with as soon as Christ appeared.

The political law could be in force only while Israel was a nation, dwelling under their Almighty King. They rejected Christ, God rejected them, and they are no longer able to observe the political law.

Having said so much, I will now go on with the story of God's wonderful dealings with your fathers, before whom he caused his glory to appear; and by a voice out of the flame and the cloud, assured them of his presence; declaring himself to be the Lord, Jehovah their God, who brought them out of the land of Egypt,

out of the house of bondage. You know the ten commandments, and how our Lord Jesus has explained them. The first four teach us to love the Lord our God with all our heart, soul, mind, and strength, the other six, to love our neighbour as ourself; and he has taught us that by our neighbour is meant every human being. We ought to consider every day of our lives how far we keep these holy commandments; and to pray most fervently that we may not be permitted to dishonour God by living in the breach of any one of them. Our evil hearts are constantly enticing us to do every thing that is wrong, and to avoid what we know to be our duty; but God is greater than our heart; and if we pray for his help, and earnestly try to make use of it, we shall find strength to go on in the way of obedience. Then, when we have done all, we must still feel that we are unprofitable servants, we have given him nothing, we have nothing due to us; and in Jesus Christ alone can we hope for pardon and for peace.

I am, my dear boys,  
Your affectionate friend,  
CHARLOTTE ELIZABETH.

## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

EXTRACTS FROM THE JOURNAL OF  
MESSRS. WENDT AND MIERSOHN.

IN presenting to our readers the first part of a very interesting Journal of the Missionaries Wendt and Miersohn, during their short tour in the vicinity of Warsaw, in the month of Nov. 1828, we

cannot but express our thankfulness, and rejoice in the continuance of the blessing, which the Lord is graciously pleased to extend to the labours of his servants.

Nov. 11, 1828.—We left Warsaw, and arrived in the evening at a lonely public house, situate in the midst of a forest; the landlord was a German. Here, we unexpectedly met with some Jews, who were there for the night,



and to whom we gave books. W. had some conversation with the landlord, who observed that he supposed W. to be one of those English preachers who travel about for the purpose of exhorting the people; and added, that he once had the Bible, and should read it again if he had one; for, said he, it is evident "you speak the truth, and I know that we ought to respect the Word of God." He inquired whether Gog and Magog (meaning the Turks) were not now to be destroyed, and the Lord soon to appear? W. replied, this it was not for us to know the time and the hour, but we should endeavour so to keep ourselves, that we be not rejected by him at his coming. The servant maid, a girl of about sixteen years of age, told us that a Missionary (L. Becker) once gave her a New Testament, which she loved more than all she possessed. We asked her several questions, and found her not unacquainted with the New Testament.

Nov. 12.—We arrived at Minsk, and although Miersohn informed the Jews of our arrival, yet it being market-day, none came to us till the evening, and even then but a small number. We gave them tracts, and reminded them of the necessity of respecting the word of God, and of obtaining remission of their sins through the Messiah. The next morning others came to us, one shewed great indifference as to prayer, and we earnestly reproved him. A proselyte to the Romish church who was present, expressed his astonishment at our speaking thus to a Jew. We had told him that he who is a good Jew, may well become a good Christian, and he asked for a New Testament and some tracts, and wished or know when we would come again. There are here from about twenty to thirty Jewish families, and although they are poor, they have built a Beth-hammedrash, and in their zeal for divine worship, they far exceed the German Christians, who, in many towns, where they are numerous, remain without any regular place of Divine worship.

Nov. 13.—We arrived at Kalapge, an old Jewish town, which has about

four hundred Jews' families. Mr. Miersohn gave a copy of the Psalms and some tracts, which brought to our inn in less than an hour a host of Jews. The door-keeper and other servants of the inn used this opportunity for gain, and demanded three Polish groshen as entrance money, saying, it being a rainy day they made the rooms dirty. Mr. W. had frequently forbidden this custom, but they still continued it, however, and it did not prevent the Jews from coming in great crowds. They all wanted books, and particularly the version of the Pentateuch; if we had had twice the number of copies with us, we could have disposed of them all; they also wanted Bibles of the Old Test. only, but we had none; and they were compelled to be satisfied with the parts of the Old Testament, and bought them eagerly. When the noise abated, we began to speak to them, and M. explained the reason of our distributing the books, and spoke upon several passages of Scripture referring to Messiah, and particularly upon Isa. liii. One of them gave a quotation from the Talmud, where it is said that the Messiah was born during the destruction of the second temple, but was taken up immediately into paradise, because of the sins of the world, and is now only to be expected in the clouds of heaven. M. asked, "When then is the Messiah to suffer for our sins? when he comes in the clouds of heaven, he will establish his glorious kingdom, and how then is the prophecy of Isa. liii. to be fulfilled?" The Jew wanted to explain the chapter in reference to the people of Israel, but was soon put to silence when those passages were pressed upon him, which could not refer to Israel, and at last he confessed that he only gave that turn for the sake of argument: we were at length so fatigued, that we begged the Jews to leave us, and to call again the next day. We are told by the Jews, that their rabbi had forbidden them to buy any of our books, and even took some and tore them himself. Some of them brought back the books they had purchased, and we returned their money; but at the same time we reminded



them, how they rejected the salvation set before them, through fear of man; they seemed grieved at it, and added, that if the learned amongst them should keep the book, they would return to us for others.

Late in the evening, a Jew, with whom M. had some conversation, and who had bought a Bible bound up with the New Testament, (sent over by the Bible Society,) came back and said, he dare not keep the book, and on M. turning over the leaves, he found that Luke xvii. had been torn out of the New Testament. We told him, and those who had accompanied him, that whoever took away from the word of God, the Lord would take away his part out of the book of life. A Jew then commenced putting questions, amongst others, "How can one understand the law without the Talmud? for example, how should we understand the command about philacteries, or know how to kill a beast, &c." M. replied to him. As their conversation drew to a close, the Jew begged him to return the money for the torn Bible, which, of course, M. refused.

*Nov. 14.*—Although the Rabbi interfered so much about our books, many came and bought them; but some who bought yesterday, brought them back again to-day; the money was returned to them, and others bought the same books again for the same price, particularly the Judeo-Polish Pentateuch, which continually gave us an opportunity to speak of the value of the Scripture, unaccompanied by comments, and of the fallacy of Jewish writers. We conversed the whole day upon the several truths of Scripture; and we made use of the quotation from the Talmud, which we heard yesterday, that the Messiah was already come, as a confirmation of our statement. M. spoke of the fall of man, the Messiah as an atonement, as proved both in the Old and New Testament, and W. went on to ask, if, as agreed upon at all hands, the Messiah were already come, and his offering the only atonement for sin, by what could man become partaker of redemption? They all remained silent for some time, and W.

repeated the question more at large, as they still remained silent. He explained fully the way of faith in Jesus Christ, and illustrated the subject in various ways; this led to many questions, and a discussion of four hours.

*Nov. 15.*—This being the Sabbath, we sold no books, but gave away some to the poor; our room was all day full of Jews, and we resumed our conversation of yesterday; they made many replies, and although we exerted ourselves to impress upon their minds the necessity of a Saviour, yet there did not appear a glimpse of hope, that our endeavours to make an impression had been successful. Late in the evening, when the room was almost empty, there entered a rich Chasid, who asked, "Who are you?" we replied, "True Jews." As the Chasidim think themselves exclusively intitled to that title, he would not allow our claim, as we had no beards. He therefore told us a parable, the object of which was to shew, that there is as much difference between us and a true Jew, as between unclean and clean. Without waiting for a reply, he asked, "Can any thing become equal to truth?" As W. was going to reply, he interrupted him by saying, "Once a man attempted to make himself equal with God, but he did not succeed;" so saying, he ran out of the room again.

*Nov. 16.*—We had some Jews with us to-day, who complained that their rabbi neither teaches them, nor preaches to them, nor cares anything about the welfare of their souls. We pointed out to them a better Teacher, the Light of the nations of the earth, who particularly calls to the Jews to come to Him.

*Nov. 17.*—As we packed up our books, we found that we ran short of Pentateuchs and New Testaments, in consequence of the great demand we had experienced, and therefore resolved that W. should go to Warsaw for a fresh supply, whilst M. proceeded on to Ziedlei. The Jews here, a few excepted, are very poor, but even more so, according to the Spirit. There are but few learned Jews, and

the greater part are exceedingly illiterate, so that we had great difficulty in making ourselves intelligible to them; and it was only by frequent repetition, that some few could understand our doctrines, when, however, they knew them by heart, still their hearts remained cold; but still, who knows whether the fire of the Lord may not, in the end, warm them? and this is our only hope. We have been informed that many of our books have been torn, but which of the books we could not ascertain. O may the Lord bless those that remain, and those which were distributed amongst travellers, and in villages, where the power of the rabbi does not reach. An old man, whom we found breaking stones, turned up his eyes towards heaven, and said, as he was buying a copy of the Pentateuch, This will do me good.

*Nov. 18.*—W. spent to-day a few happy hours with the brethren, then packed up his books and returned to Kalarzgæ.

*Nov. 19.*—W. returned to M. at Ziedlei, just as the latter was engaged with Jews. For want of a suitable lodging he could not do much; but as soon as we had procured one, many Jews came to us both for books and conversation; the Pentateuch was chiefly in demand, and they could not comprehend, in spite of our declaration of Christian love, how we could afford to sell our books so cheap: our conversation was much as usual, and we were so well pleased with their good behaviour, that we compared them to the nobles of Berea.

*Nov. 20.*—This was a busy day, our room was filled with purchasers of books and hearers of the word, from morning to ten in the evening. The Pentateuch found here again a ready sale: they often said, "Let me have a copy for myself and another for my wife and daughter." Many a poor Jew, clad in rags, brought his few groshen with joy, and exclaimed, "Let me also have of the living water," and then ran triumphantly out of the room, as with a treasure. Portions of the Hebrew Bible and even the Judeo-Polish New Testament, were asked

for: of the Hebrew New Testament, the learned said, that it was nonsense; that it was translated by illiterate men, that there was neither sense nor understanding in it; and they would not touch it: others, not so learned, were afraid of it, lest it contained witchcraft. We were always glad when they asked for the Judeo-Polish New Testament, for the learned will not read any other language than Hebrew; and not liking the present Hebrew version, they of course remain without it. Early in the morning we had with us some learned men, the most respectable of the Jews, amongst whom M. recognised a relative, who invited us to lodge with him on our coming to his town. We found he possessed many of our books, amongst others, the tract "Evening-Tide," which he much valued: he spoke before with Becker, and appears to be not far from the truth. I much regret that we no longer possess that tract. All the learned speak highly of it, and they confessed that they are afraid of reading that tract, lest they should become convinced. This they said with so much emphasis, that one might conclude they were almost convinced already. One said, "If you came to us with long beards and philacteries, we might possibly receive your words." W. replied, "How did it come to pass that for many ages past, many came to you with beards and philacteries, and you did not receive them; it is therefore necessary that, at this time, those without beards and philacteries should come to you, in order that the prophecy of Isaiah ii. may be fulfilled, and that you may at last abstain from the doctrines of men and receive the word of God. You, like your fathers, have sought after the honour of men, and trusted to them, and therefore must you now be led by feeble and inferior instruments to belief in God." They remained silent.

An old Jew, who passes for a very learned man, sent word that he should visit us this afternoon, but, said the messenger, "he requests that those of inferior class may leave the room during his stay." We replied, that before God there is no respect of persons;

neither he who knows much, nor he who is rich, and is accounted of, but he who fears God in truth. W. set before that learned man, the beginning of Isaiah xlix. and asked his explanation. He referred the passage partly to the prophet and partly to the people of Israel; but when we came to ver. 6—8. and compared it with Isaiah liii. and lv. 1—5. he became confused and could say no more. The Jews present were astonished, and we told him to ascribe honour to God alone, and not oppose the truth; he left us. The pressure was so great that we could scarcely keep our books from being stolen, nor indeed were our own things entirely left untouched. I grieve to say that stealing of books and other articles of little value is not considered a sin amongst the Jews; but on the whole we may rejoice at the occurrences of this day, for it is impossible that the distribution of so many books and the instruction given, can remain altogether without a blessing according to the promises of him whom we serve. In the evening, when the hurry was over, there sat down with us about twenty learned Jews, and the conversation consisted in shewing that the New Testament is the Key to the Old Testament. Miersohn read some chapters of the New Testament, and compared them with parallel passages in the Old Testament, to prove the truth of this, and at length told them that their whole life, such as their prayers, and their fasting, and study, was in opposition to the doctrine of both Old and New Testament. This made an impression upon them all, and some asked for the New Testament, and afterwards others came, and asked for the *Key* to the Old Testament.

Nov. 21.—This day until noon many came, but in the afternoon, owing to the approach of the Sabbath, we saw but few. Just before the Sabbath we visited a German baker, when an old and honest Jew, to whom we had lent a New Testament, came in and asked us our reasons for distributing the books. We explained, and pointed out the awful state of the Jews, for whom there are no means of salvation, except the Redeemer of

Israel. He said, "If your intentions are honourable, may God bless your endeavours in converting Israel to their God." He added, that he read last night, part of the Judeo-Polish New Testament with a neighbour, until they were interrupted by a Chasid. Of the Hebrew New Testament he complains much; he says, that although he understands Hebrew remarkably well, he is not able to understand much of the Hebrew New Testament.

Nov. 22.—To-day we had but few Jews with us, and the reason assigned by some, was that they are ashamed of being seen by each other; still we had an opportunity to put the truth before some. One Jew remarked, "You are like a merchant who deals in bad ware, but has one good article, with which he decoys the customers;" pointing to a tract, he said, "I would not accept of such a book for all the riches of the world, but the Pentateuch, which I have purchased, I intend to read."

Nov. 23.—To-day we saw but few Jews; one man brought back a Bible, because it was not stamped, which was an oversight. A Judeo-Polish New Testament was likewise returned, because the marks of reference were crosses; although we took the precaution to erase the crosses before we distributed them, yet it seems, we had overlooked this copy. He was likewise offended at the transposition of the words *הושיע משיחו* in the marginal notes on Psalm xxii., and would maintain that it was not an error of the press, but intentionally done, and on the whole he was violent and abusive.

Nov. 24.—Two Jews from Russia bought some books. M. spoke against the Jewish interpretation of Scripture, and denied their assertion that it cannot be understood without Rashi. He gave examples of a better exposition of Gen. i. 26, 27, &c. and other passages than any to be found in Rashi. A young Jew, who was often troublesome and boasted of his abilities, called again to-day, and W. asked him whether he knew how to be saved? he



replied, "Yes, through virtue." After having put some questions to him, we found he was not the hero he pretended to be, and when we spoke of justification, and referred him to Isaiah liii. he was compelled to confess that Messiah was the sacrifice for sin: he soon became uneasy and went away. When we look back upon our labours in this town we have great reason to rejoice; for we have proclaimed and defended the truth without interruption; we have distributed 401 books, which have been purchased or accepted cheerfully, the greater part of them by those who can read and understand them, which is not the case everywhere.

*(To be continued.)*

## PRUSSIA.

### EXTRACTS OF LETTERS FROM MESSRS. SMITH AND LAWRENCE.

MR. SMITH having been admitted to holy orders by Bishop Luscombe at Paris, was subsequently joined by Mr. Lawrence, who having finished his studies at the seminary, has recently been appointed a missionary on the usual probation.

The following are extracts from their correspondence. The Rev. Richard Smith writes from Paris, under date, Jan. 19, 1829,—

The Jews in Paris, as far as I have seen of them, are, as in all Roman Catholic countries, much prejudiced against Christianity, and who can wonder at this? I confess that I should be much inclined to suspect the sincerity of that Jew who might pretend to the contrary.

I have been in their synagogues several times, and as I found opportunity contented with them upon the points at issue between us; but to what purpose I cannot say; that I leave in the hands of Him, who best knows what passes in the hearts of men; I was much pleased on entering the synagogue the first time, with the sweet

melodious voices of singing-boys, clad in purple robes, with caps of the same, singing their Hebrew anthems; at no synagogue in Europe, I think I have been informed by the Jews, do they sing so well as here. On one occasion I placed myself by the side of a Jew, and, looking over his book, he asked me if I were a Jew: on my saying *no*, he replied, I know your religion—you worship Jesus and Mary. Mary we worship not, said I, but Jesus, the Messiah of the Jews, we worship as the Son of God. At this reply, he could no longer restrain his angry feelings, but asked, much agitated, how, in the name of common sense, I could imagine that God could have a son. I cited to him Isaiah ix. 5 and 6. "Unto us a child is born, unto us a Son is given," &c., and asked him how he would apply this passage? He felt embarrassed, and gave me no direct reply. I did not press the matter further, but left him for a time till he might be more cool and collected. It is easy to excite angry feelings in the breasts of men and to reprove, but to reprove in the spirit of the Gospel, in mercy and love, is an attainment to be learnt only in the school of Christ.

On my return to him again, I entered into conversation with him upon common ground—as the importance of religion, the corruption of man by nature, the necessity of a renewal by grace, of pardon and sanctification, since it is expressly declared that without holiness no man shall see the Lord, and here we were agreed. On passing the altar with him he bowed: he turned to me and said, "you make a cross," to which I replied, "I must repeat what I have before told you, that I am no Romanist." "True," said he, "the Romanists are very stupid people, they know nothing of Hebrew, nothing of religion, nothing of languages—nothing—nothing."

Whether he learnt any thing useful from me, I cannot say, but so much is certain, that I learnt a useful lesson from him, namely, never to discuss points upon which we differ, till I have discussed those with them upon which we are agreed, and I have gained

their confidence; even should they, as he did, introduce them themselves, it is better to leave them for a time.

From Breslau, May 4th, Mr. Smith thus writes on the subject of the Jewish school, proposed to be opened in that place.

I expect from the interest taken in our school affair by persons of influence in the town, and what I have heard from the Jews, that we shall soon have a large one.

The lady I have engaged for it is a clergyman's widow, a woman of the first-rate talents and unexceptionable piety; she has had a school of her own for more than twenty years.

Every thing is now in order as far as regards the government, &c.

Dr. Tscheggey, the superintendent, and chief inspector of all the schools in Silesia, has promised me to give notice of the school to the Jews in his own name, which will be a great advantage.

We will now introduce Mr. Lawrence to our readers by extracting a few interesting passages from his letter, dated Breslau, April 27, 1829.

I feel great pleasure in communicating to you the following account of what has been done, since I joined Mr. Smith, in Breslau. Shortly after my arrival I made a journey to Kempen, (a small town, containing about 4000 inhabitants, 3000 of whom are Jews)—I took with me about thirty copies of the Prophets in Hebrew and Jewish-German, with some tracts, the greater part of which I sold, and had an opportunity of speaking to several upon the importance of religion, and the points at issue between us. What I said appeared to make some impression. I was happy to find the principal persons in the town take an interest in the cause, although they almost despair of success. A few days after my return, Mr. S. and myself set out for Cracow, through several towns in Upper Silesia, as Breg, Tiltz, Pless, &c.

Of the latter place, he says—

Here I had the pleasure of being introduced to two proselytes, Dr. H. and his wife, intimately known to Mr. S. for several years. I scarcely know how to express myself in commendation of the excellent spirit which I saw in them. Surely they may be said to be Israelites indeed, in whom is no guile. They are, without exception, the most Christian-minded descendants of Abraham I have ever seen. Their Christianity consists not in a bare assent to the truths of the New Testament, but in repentance toward God and a lively faith in our Lord Jesus Christ, evinced by their spiritual-mindedness, love to the Saviour, deep humility and self-abasement, and their delight in, and diligent use of the appointed means of grace for the furtherance of real religion in the heart. Indeed I found it good to be there. Mrs. H.'s family has been recently baptised, consisting of the mother and five children; the youngest (about eleven years of age) appears to have a very deep sense of religion. The doctor has been an instrument of great good to the whole family, and I have no doubt that under the influence of his example and indefatigable efforts to further the work of divine grace in them, they will in due time become as marvellous monuments of the power of the religion of the New Testament as himself: the whole family delighted us much. One morning as Mr. S. called unexpectedly, he found the doctor, surrounded by the whole family, at their morning devotions.

From Pless we proceeded to Cracow, which contains about 200,000 inhabitants, the tenth part of which are Jews. You will recollect when Messrs. Smith and Reichardt were in Cracow, more than a year ago, they drew up a petition for permission to establish a school there, and left it with the Protestant minister to present to the Government, which was done, but in consequence of Mr. S.'s long absence, the petition was laid aside, and the subject almost forgotten. Mr. S. and the gentlemen mentioned above, waited upon the Prime Minister, in



Cracow, who promised to lay it before the Government, as soon as possible; and assured them that he anticipated no difficulty on their part. He expressed a wish to receive a plan more explicit and definite than the former, which will be forwarded to him as early as possible. What a blessing a pious and judicious schoolmaster may be to the immense mass of Jews in this city! There are, at least, a thousand children who are without a school. We circulated a few copies of the Prophets, and endeavoured to gain all the information we could as to the state of the Jews in the place. Mr. S. went one morning early, while we were staying there, into their burying ground, and had a most interesting conversation with several Jews. It was the preparation of the Passover. Mr. S. says that he has never felt so much pleasure in conversing with the Jews, nor so much liberty as on this occasion. The place lay at some distance from the town, and every thing around combined to give solemnity to the scene. The lofty and brilliant tombstones of the rich, with their Hebrew inscriptions, had a very imposing and solemn appearance. At first no one appeared, but the gravedigger, a venerable old man, a son of Abraham. He remained gazing at the stranger among the tombs. Mr. S. beckoned him—he approached with apparently unwilling steps. “Whose graves are these, my friend?” (Pointing to some of the most splendid ones.) “They are the tombs of our rich men; blessed be their memory.” “What do you call this place, in Hebrew?” “בית חיים—the house of the living.” “Why do you call it so—should it not rather be called בית מות—the house of the dead.” “No; for they all live.” “Where?” “Some in heaven and some in gehinnon.” “How! do not all Israelites go to heaven as soon as they depart this life?” “O no; some of them, never; but all must go first to gehinnon.” “The צדיקים—the righteous—surely not?” “Yes, the צדיקים—all, all must go for a short time; none are so holy as to escape it.” “How long must they remain there?”

“The best of them for one month, some for six months, some for a year; and some עד עולם—for eternity.” “But your rabbies and learned men?” “They may also be bad men and perish for ever.” “Do you believe that all will be raised again?” “Yes,” all, all, when Messiah comes.” “But according to Daniel and others of your prophets, he must have already come.” “Yes, once; it was he who went before our people when they came out of Egypt, and conducted them into the Holy Land. He will come again, when all the dead will be raised, and all nations united in one; and then there will be but one religion.” The old man could not sufficiently express his astonishment, that Mr S.’s faith as a נרי should so well agree with his own, and replied, with much emphasis, “Then you cannot be a Christian.” “I was at least born of Christian parents, and baptised at about the age when you Israelites circumcise, in the name of the Father, and of the Son, and of the Holy Ghost.” “What does that signify, *Father, Son, and Holy Ghost*?” יהוה משיח רוח הקדוש “But the Polish Christians do not believe what you believe.” Here Mr. S. pointed out to him the difference between Protestantism and Romanism. The old man now ran off to fetch his תהלים—Psalms, which had three different commentaries, and brought back with him several Jews; some of these self-esteeming learned ones began to chatter and quibble away: but Mr. S. insisting upon, and keeping them to the essentials of religion, connecting them with the solemn scene around them, they became in a manner overawed, and heard him very respectfully. They parted as persons of the same communion, and kindred spirits.

As soon as the Passover commenced we left Cracow. On our way to Strelitz, having to wait in a small town while the horses refreshed themselves, a venerable goodnatured old Israelite came near; Mr. S. went up and addressed himself to him. “I am, said the old man, (using their Hebrew

term) a servant of the synagogue and very poor." Mr. S. gave him a copy of the Prophets, New Testament and Catechism; as he took his leave of him, he said, with affectionate gratitude, "Sir, I will not thank you for them, that you may not lose your reward in heaven." Mr. S. gave him his hand, and said he hoped, through the mercy of God, to meet him there. We arrived at Strelitz rather late in the evening. This town, within these last three years, has been twice nearly destroyed by fire, which has occasioned many of its inhabitants to remove to other parts of Germany. At present there are twenty-four Jewish families living here. The next morning Mr. S. went into the synagogue and found but one boy, whom he catechised and gave him a small book, saying, that he wished to see his father at the Inn: he was absent, as the boy said. A report had gone forth in the town, from some Hebrew and Jewish words which Mr. S. had used while talking to the boy and some other Jews in the town, that he was a baptised Jew, and wanted to convert them. A panic had seized the father of the boy, who, after much persuasion of a friend, came with trembling. Mr. S. soon convinced him that he was no proselyte from the house of Israel. He became satisfied, and friendly, and bought a copy of the Prophets, in Hebrew; his friend, who came with him, bought two copies, in Jewish-German and in Hebrew. Nearly all cry out for a translation on the opposite page. Jews afterwards came the whole of the remaining part of the day, to whom we sold many copies.

From Strelitz we proceeded to Gleivitz, where we stopped but a few hours. Mr. S. went into the synagogue and found several intelligent boys who read Hebrew well. He catechised them for some time, and was much gratified at their answers. Before he left, he took out of his pocket a copy of the Prophets, in Hebrew, and promised to give it to him who should translate best. The boys were instantly all on tip-toe. To the second best he gave a copy of Tremellius's Catechism, in Hebrew. They were

delighted beyond measure. On our return to Breslau, Mr. S. received a document from the Government, containing a permission to open the school. May the great Head of the church be pleased to vouchsafe his blessing to these humble efforts to promote the good of his ancient people, and to his name shall be all the praise!



#### LETTERS FROM REV. J. G. BERGFELDT.

Mr. BERGFELDT has forwarded letters from Königsberg of March 31, and April 23, 1829.

The first, after giving some general and satisfactory information respecting his interviews with individual Jews, and his distribution of the Scriptures both in the Jewish and German languages amongst them, adds the following pleasing account of the baptism of a Jewish female in the presence of her Jewish family:—

I now come to a subject which may be considered the most important in this letter. You know I have been instructing almost these four months Miss C., sister to Mr. C., whom I baptized a year and a-half ago in Warsaw. When I had finished the course of instruction with her, I asked her to give me in writing the sum of what I had taught her—adducing scriptural passages for every particular, or more important doctrine. This she did at considerable length, and also wrote a sketch of her life; I shall give you an extract of both in a future letter. Being now fully satisfied as to her being prepared for the sacrament of baptism, I appointed last Sunday for this solemnity. The mother did not wish that it should be done publicly in the church, I therefore determined to have it in the same room which was sanctified already by the instruction, and in which we had so often felt the blessing of the Lord. But though it was to be in a private room, I did not wish that it should be quite private, I therefore had mentioned it

to three or four people, and she had also invited some of her Jewish friends. The room, which is not very small, was quite crowded, and most of them were obliged to stand for want of room to sit. The Lord manifested his presence with us in a very high degree, and not one heart seemed to remain untouched. There were between sixteen and twenty, if not more, of her own nation present, and, perhaps, the sacrament of baptism has been seldom administered to a Jewess in the presence of so many of her near relations of the house of Israel. The service lasted more than an hour, and a number of our Jewish friends, some also who had never been with me before, staid with us afterwards for a considerable time. For supper we were invited to the house of an aunt of Miss C., where her mother likewise, another aunt, and a number of her Jewish relatives met. When I entered the room, the mother, with tears in her eyes, shook hands with me, saying, that the religion which had made her son a better man could not be bad, and that she hoped, it would prove a blessing to her daughter likewise. We passed the whole evening in very appropriate religious conversation. The testimony of all the Jews and Jewesses who were present at the baptism was unanimous, that the solemn rite had delighted them very much, and I trust that it will prove a lasting blessing at least to some of them. Thus we see that the great Shepherd of his flock is calling in one sheep after the other to his fold, and the prophecy is fulfilling that after the Messiah has given "his soul an offering, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."

In his letter, dated Königsberg, April 30, 1829, Mr. B. continues, in reference to the baptism of the Jewish female, to observe upon the effects of it.

*April 3.*—Thank God, the impression made last Sunday by the sacred rite of baptism on the Jews and Jewesses present, does not seem to have been transitory. A cousin of Miss C.

was here to-day, saying, that her brother could not forget that solemnity; that he spoke of it with tears yesterday, and expressed a desire to come to me, to open his mind, and ask further instruction. Of herself she said, that when first she understood that I should be stationed here, she thought that it would be quite in vain, for she did not believe that any one would come forward. So little did she then think that some of her own family and relations would be the first to make the beginning, and that she herself perhaps should be amongst them; for she openly begged me to-day to commence instruction with her, not, indeed, with a determined view to be baptized, but to have an opportunity of expressing all her doubts, and receiving a full and connected information on the whole plan of revealed religion, and the Gospel in particular. But she sincerely hoped that she should at last come to that conviction of the truth which is necessary to embrace it entirely, and profess it publicly. She said, moreover, that she felt a particular confidence towards me, and hoped that my instructions would be blessed to her. It is remarkable too, that her mother has no objection to her taking instruction; on the contrary, she hopes that if her daughter's doubts be cleared up and she becomes more settled in her religious views and convictions, she will be more happy, even if she should become a Christian. Of another of her daughters she decidedly wishes that she might be instructed and baptized, because she hopes that thereby she will become more dutiful to her: and whereas at present, differences often arise between them, she thinks that would no longer be the case if she were to embrace the Christian religion. Such a testimony of the power of the Gospel from a Jewess may seem very extraordinary, but she has before her eyes the example of another of her daughters, who is a true follower of Jesus Christ, who has found peace in her heart by the Gospel, and lives in peace and charity with all men, and of course is a dutiful and loving child of her parent.

Such facts demonstrate to one, who is



not entirely prejudiced against all truth, and infatuated against all conviction, more powerfully, than a whole mass of reasoning. Would to God, that all who profess the name of Christ did live worthy of their high vocation, and demonstrate the efficacy of the Gospel! How easy would it then be to labour for the spread of the Christian religion amongst Jews and Heathen!

Mr. B. afterwards details the following interesting conversation between himself and a young Jew:—

*April 25.*—It is not my custom to notice single conversations with Jews, because the effect of them, in general, is so very uncertain, and even where they seem to make an impression, this is but too often delusory and transitory. To-day, however, I cannot help noticing one, because it certainly was of a singular kind, and lasted about two hours.

In the afternoon a proselyte came to me, and begged permission to introduce a young Jew, who, though he was not yet convinced of the truth of the Christian religion, still felt an earnest desire to converse with me on the subject. Of course I told him, that I should be very happy to converse with him for any length of time. When he came in, I found him a young man of very genteel appearance, and as he told me afterwards, a teacher in a Jewish family at T. We were soon joined by another Jew, a teacher, who has been here several times lately. Our conversation turned on the most important subjects, the evidences of the Christian religion, the Messiahship of Jesus, and the spread of the kingdom of heaven by him. A number of prophecies were referred to and explained, and it was delightful to see the attention of the young man, and to listen to his serious questions and answers. He evidently manifested a sincere concern about the salvation of his soul. I mentioned in the course of the conversation, that the redemption of the body is comparatively of little value if the soul be not redeemed; consequently, if the Israelites had experienced an ever so glo-

rious external deliverance without being redeemed spiritually, it would have availed them little, because they would soon have sunk into their former slavery, as may be proved from their own history. When I had finished, he begged me to explain more fully what I meant by spiritual redemption? I, therefore, enlarged upon it, shewing that the Holy Scriptures represent all men as having departed from God; in short, as sinners from their youth up, that even their best works, their most splendid virtues, their "righteousnesses," are as filthy rags; and that they can only be justified before God through the blood of atonement; that therefore the Messiah was promised as the servant of God, who should give his soul an offering for sin, that he should bear our iniquities, and justify us through his blood. Every one who feels the truth of this statement of the sacred oracles is convinced of his sinfulness; and, conscious of his own helplessness, receives the Messiah as his mediator and atonement; he is washed by him from his sins, his guilty conscience is set at ease, and now he obtains strength to overcome sin, and he cannot but love God again, and walk in his commandments, which are now no longer a burden to him but a delight. He feels that he is not only virtually redeemed from condemnation of sin, but also actually from the power of it. If the Israelites as a nation had thus received the Messiah, they would then have been made capable of external redemption, and might have lived in prosperity in their own country; but as this was not the case, and only a select number received him, as it is written in Isaiah lix. 20, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob"—those only unto whom the arm of the Lord was revealed, Isaiah liii. 1., who subjected themselves to the will and revelation of God, were redeemed, and the nation was scattered and driven into banishment. That such a rejection of the Messiah was possible, nay, even probable, I proved likewise, from the treatment which the former Prophets

met with from the same people. My answer seemed to satisfy him completely. I also had opportunity to explain to him fully that the knowledge of salvation was not first given to the Gentiles, to be now by them offered to the Jews, but that the law did actually go forth from Zion, and the word of the Lord from Jerusalem, Isaiah ii. 3; that the first Christians were all Jews, that to them the Gentiles were added, which they thought very strange and wonderful at first: "Their heart feared, and was enlarged, because the abundance of the sea was converted unto them, and the forces of the Gentiles came to them,"—Isaiah lx. 5; and that from them, (Jews and Gentiles united in one church,) the words of salvation are now addressed to the remnant of the Jews, "Oh, house of Israel, come ye, and let us walk in the light of the Lord." Isaiah ii. 5. He objected that it was not very strange that many of the Jews should have received the religion of Christ at first, because they were thereby relieved from many troublesome observances of the law. I told him that he was greatly mistaken; that all Christians of the Jews observed the whole ritual law as long as the temple was standing, and the Jews were in their own country. Acts xxi. 20. "That Paul was falsely accused of teaching the Jews which were among the Gentiles to forsake Moses; saying, that they ought not to circumcise their children, neither to walk after the customs;" that he plainly proved by his own conduct at Jerusalem the futility of this accusation. Only upon the Gentiles, on whom the law was never enjoined, they did not think it right to impose a yoke, which neither themselves nor their fathers had been able to bear. And when the Jewish state was dissolved, the temple destroyed, and the Jews driven out of their country, to which most of the ritual law was confined, the Lord plainly manifested that it should no longer be observed, because "reconciliation had been made, and everlasting righteousness was brought in," Daniel ix. 24, by which the shadows were done away and the rites disannulled. He seemed

struck with the force of this statement also. The conversation at last turned on prayer. On the whole I was remarkably well satisfied with the young man. I have no reason whatever to doubt his sincerity, but every reason to entertain the best hopes of him. He is not far from the kingdom of heaven. The other Jew and proselyte also listened to the conversation.

*April 26.*—The young teacher came again this afternoon with the proselyte who introduced him yesterday. They brought forward some new objections, which were easily answered. But as I thought this way of proceeding would not bring us much nearer our end, and I knew we should not have many more opportunities to converse together, because he is leaving the town in a few days, I endeavoured to come a nearer road. I told him, if a Gentile were to come to a Jewish Doctor, saying, that he doubted of the truth of the religion in which he was brought up, but that he seemed to conceive the truth was on the side of the Jews, if he could convince him of that supposition being right, he was ready to embrace his religion, I fancy that Jewish Doctor would at once present to the inquirer the law and the prophets; that having demonstrated to him the possibility of a positive revelation from God, he would go on to tell him, such and such are the reasons which oblige us to believe that these holy men of old spoke as they were moved by the Holy Ghost. Now if the Gentile should be convinced of the solidity of these arguments, he would naturally expect from him an implicit belief of all things which those holy men, as the representatives of God, revealed to mankind. On this occasion, I enlarged a little on the proofs for the Divine inspiration of the Old Testament, and then proceeded to show that all these arguments prove, even in a stronger degree, the Divine inspiration of the New Testament revelation, and that, moreover, we have the whole Old Testament for the attestation of it. I then dwelt particularly on the resurrection of Christ, which even the High Priests and Pharisees and the whole Jewish



Council allowed to be true in some measure, because they never disproved the public testimony of the Apostles concerning it. I proceeded to shew that the disciples of Jesus were the fittest persons to examine the truth of it, because they had the most undoubted knowledge of the person of their Master, and were by no means prejudiced in favour of his resurrection; on the contrary, notwithstanding he had often foretold it to them, they had no conception of it, and did not at all expect it; they therefore could not be convinced of it, except by the most palpable proofs. Besides, the number of witnesses was considerable, who were all convinced of the undoubted truth of the resurrection of Christ. They proclaimed this truth in the face of the whole Jewish nation, having before denied the Lord whom they now preached, as raised by the Divine power, and exalted to be a Prince and a Saviour, and in opposition to the whole Council who had condemned him as a blasphemer; and all this in a place where they might easily have been convicted of the lie, if their testimony had not been true. Finally, that Jesus Christ revealed himself to the whole Jewish nation as the risen Saviour, through the fulfilment of his promise: "When the Spirit of truth shall come, whom I shall send you from the Father, He shall testify of me, and ye also shall testify, because you have been with me from the beginning." This Spirit of truth could never have come, the Christian religion could never have been established, if Christ had not risen indeed. By the resurrection of Christ, however, God proved and attested publicly, the veracity and undoubted truth of all that Christ taught and did.

On this subject he heard me speak for about an hour, with only a few interruptions, and I have reason to hope that the words came with power and demonstration home to his heart. He seemed particularly struck with the observation that even the present Jews unconsciously allow, that the Messiah must have come, because they allow the Christians to believe in the true God,

the God of Israel, and for that reason, not to deserve the name of Gentiles. Now such a thing was only expected at the coming of Messiah. Before the establishment of the new covenant, there was no intermediate state between Jews and Gentiles, idolaters and the true worshippers of the true God. If then such an important fact has been realized, if such remarkable prophecies were fulfilled by the coming of Jesus Christ, how can we doubt his Messiahship? At last he told me that though he did not wish to be hasty in changing his religion, he certainly hoped that the Lord would lead him to embrace the whole truth. I recommended to him particularly the study of the Bible, Old and New Testament, and gave him some books, which he accepted with much thankfulness.

*April 29.*—The young teacher came again to-day, to bid me good-bye. He seemed very much affected, and expressed himself sorry that our acquaintance had been so short. The chief subjects of conversation to-day were, that the covenant of grace is older than that of works; the force and signification of the law, and the typical institutions of the same, which were a shadow of good things to come. This last was only indicated in the earliest times, but more plainly revealed by the later prophets, especially Isaiah. Universal redemption and forgiveness of sin, of all sin, only to be obtained through the Messiah. The present dispersion of the Jews, and all their affliction, have no other source than their continued rejection of Him whom their fathers pierced. They will be restored again to the favour of God through the reception of the Messiah, and the glorious day is fast approaching. The endeavours of true Christians to restore to them what was received through them, is an evident sign that the Lord has arisen, and will have mercy on Zion. On all these subjects he allowed me to speak freely, and heard me with apparent satisfaction. I still say he seems a true Israelite in whom is no guile. May the great Shepherd seek him and follow him to the place of his residence. May

he not cease to knock at the door of his heart, until he is brought into the fold of God. I am in good confidence that he will do it for the glory of his name.

### PRUSSIAN POLAND.

#### EXTRACTS FROM LETTERS OF REV.

J. G. G. WERMELSKIRCH.

THE quarterly reports of Mr. Wermelskirch, under date of Posen, January 7, and April 1, 1829, afford some interesting matter. We present first what he relates of his general and public ministry.

Scarcely any thing of importance has occurred during the last quarter, so that I might postpone any communication till a later date, but for the sake of the arrangement of reporting quarterly, and of the consideration that you will like to hear how the work of the Lord proceeds in this part of the world. I have to say of the public service as one of our most important means, that fewer Israelites than formerly have attended; but that some are always present. I consider this, however, by no means a bad sign; but rather with respect to these few, a good one; inasmuch as they must have a good reason for doing so, notwithstanding the rabbi's threatenings, and the ridicule of their brethren. Besides, though some stay away from the fear of man, they like to hear what is preached, and the few who attend communicate it to them; so that the seed of the word may be sown in their hearts, though not by the proper sower. But there have been also some refreshing exceptions, when there have been many Israelites and such an exceedingly large number of Christians, that crowds have gone away, not being able to get room to stand, and others fainting.

I have continued to expound in my lodgings on Sunday afternoon to the proselytes, and those belonging to the mission. Nothing of importance has taken place, but it is evident that some have been led to see more of the glory of the Lord in his word and to realize

it more in their hearts; the word seeming at times to come home with power and demonstration of the Spirit.

Mr. W. mentions the following circumstance in relation to a Jewish proselyte:—

One of the saddlers, that one whose disquietude of mind I mentioned last, tried to avoid the necessity of considering our Lord as the great high priest of God, and of trusting to the blood of his atonement, by urging that the blood of circumcision might make reconciliation for sin. Taking Scripture for our guide, and viewing the question in its different bearings, he was finally convinced that he was wrong.

The effect of the rabbi's opposition, in keeping away the Jewish youth, is adverted to in the following manner:—

I expressed the hope in my last, of seeing the boys return to read the Scriptures with us in the evening; but I have hitherto not realized my expectation. I know that the violent opposition of the rabbi last autumn deterred them partly; but I have partly to blame myself. We were all during the summer so exceedingly occupied, that in consequence of being engaged I could not see them on a few occasions, and afterwards my illness prevented me several times from attending to them. Perhaps they took it amiss that they came in vain a few times. I trust, however, that the Lord, before whom I accuse myself for this neglect, will pardon me, and send them again.

He speaks thus of the circulation of the Scriptures:—

We have been very anxious to circulate the Scriptures among the Jews, and I am glad to say that we have met with some success. In the last quarter we sold fifty-six whole copies, and seventeen parts, sixteen Psalms and two Prophets, and several have been given gratis to such as wished much to possess them, and were too poor to buy, and promised to make a good

use of them. A number of different tracts have been also distributed.

Mr. Wermelskirch, in a letter, dated Posen, April 1, 1829, continues the general account of his further proceedings.

My attention has been directed to public preaching, instructing inquirers, teaching proselytes, and superintending schools. Of the last I shall say nothing at present, intending to write fully, in the name of the Committee, next week. Of real proselytes I have had but one; the same whom I have mentioned before. I might have baptised him before this, if I had not thought it better for all concerned, to postpone the ceremony. If all goes on well; you will, ere long, hear of his baptism. Another Jew wished for instruction, but was sent away. This man was formerly at Thorn, and made Gerlach's acquaintance, and expressed his desire to be instructed; he seemed well inclined, and wrote, as he told me, a short account of himself to you. But there were no means of his gaining himself a livelihood, and so Gerlach sent him here. Placing confidence in Gerlach's testimony, I got a few Christian friends to take care of him a short time, till we saw what might best be done for him; this I did, though I suspected him. The trial of a fortnight, however, demonstrated that he was by no means in earnest. He would not agree to our plan for his earning his bread in a quiet honest way, but determined to cut a figure in the world as a teacher; we therefore left him with our best wishes.

A teacher of religion among his Jewish brethren, whom I found to be a decided infidel, visited me several times. He said he wished to embrace Christianity; but as it would have been folly to take for instruction in the truth, an infidel, who did not care for God, or for salvation, but merely sought advancement in the world, I begged him to discontinue his visits, and not to expect me to consider him a friend of the Gospel.

The English teacher has at times read the New Testament with me.

He says, he has no doubt of the truth of the Gospel. He is, notwithstanding, not in earnest, or else he would be more anxious about his own salvation; he thinks he has need of nothing, and knows not that he is wretched, and miserable, and poor, and blind, and naked.

A very promising young man is really seeking the Lord. Many an hour he has spent with me, and evidently not in vain. His docile mind embraced the explanation I gave him of the Scripture plan of man's reconciliation with God; and he exemplified it by arguments drawn from other subjects. He is now reading the Bible for himself. I hope he will find Him, of whom the Bible testifies.

By these, and many others, both men and women, the Saturday's service is always attended, even in cold, and rainy, and stormy weather. At times the feelings of some have been much warmed, and they have been heard to declare afterwards, "it is true, it is true, what he has said." Yet there is nothing like any general awakening. But what we wish and labour for, will surely come to pass, as we trust; Israel will hail Him whom they pierced, their Lord and their King. Depend upon it, the Jews of Posen will not be the last to do so.

#### GERMANY.

##### EXTRACT OF A LETTER FROM MR. J. STOCKFELD.

MR. STOCKFELD, who lately paid a short visit to this country, to confer with the Committee respecting the publication of the Haphtorah, and other business, has returned to his labours. The following is an extract from a letter written previous to his arrival in England.

It refers to a Jewish school-master, with whom he had become acquainted, and who he found to be a secret believer in the Messiahship of Jesus of Nazareth.

I became on this journey acquainted with a Jewish established school-master, who has, besides his school, a great number of Jewish children from the country, to instruct in the truths of religion; and this man is well acquainted with the Word of God, and he told me plainly, that he was fully convinced that Jesus is the true Messiah. Now the Jews do not exactly know his opinion upon this subject, and he endeavours to instruct his pupils well in the Word of God. He told me also that on every Sabbath he translated to them the Haphtorah. I informed him that the London Society is about to publish the Pentateuch along with the Haphtorah; and an appendix of the most important prophecies about the Messiah, and the Jewish nation. He expects much good from this, and wishes to have some copies of it; but he recommends grammatical preciseness in the Hebrew. This teacher told me of another Jewish teacher, who was like-minded with himself. He wishes that I may visit this man also, which I intend to do.

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### FRANCE.

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#### LETTERS FROM REV. P. J. OSTER.

UNDER date of Strasburg, Feb. 4th, 1829, Mr. Oster gives a very discouraging description of the state of the French Jews, collected from his own observation. Much faith and patience will be requisite in this part of the field of labour.

Since my leaving Paris in the first days of December, I have not given you any particulars of my missionary exertions. Permit me to do so now, and especially of my excursion to the two departments of Upper Rhine and of Doubs, as dear brother Banga is just now writing to you a report of our common labours here. The best account is doubtless extracts or the whole contents of a true journal. Wherefore

I think it to be the best, simply to send you my journal, which I am accustomed to write on journies. But, besides this, I beg leave to give you a general view of the state of the Jews in that country, through which I passed on my excursion, and of the means which seemed to me to be the most convenient, and perhaps the only practicable ones for the present, to converse with them, and to gain their confidence and hearts.

1. There are but very few who understand the Hebrew grammatically.

2. This want of Hebrew knowledge is the reason of the great ignorance in the prophetic writings, which prevails among them.

3. Besides Mendelsohn's German translation of the Pentateuch and the Psalms which is only in the hands of a few, they have no means of learning the commandments and promises of God.

4. The rabbies have a Popish authority among them; yet, I found a few exceptions.

5. There is generally no spiritual culture at all among them; therefore expressions and sayings are in common use among them, which even nominal Christians would be ashamed to repeat.

6. In all the synagogues I visited, I saw nothing like devotion or piety.

7. In every place your Society and its purpose was known.

8. This excited in them a great suspicion against every thing they receive from us. So it is, for instance, very seldom that a Jew begins with reading the first page of a tract; he instantly looks at the end of it, in order to see whether it speaks of Him, whose name, adored with us, is in abomination with them. And when he finds out the name of Jesus, or Christ, he becomes angry, tears it to pieces, or, at least, gives it back, refusing to read it.

9. Their money-vices render them most abominable to their Christian neighbours, so that in all places I was in, the Nominal-Christians said,—“Instead of instructing and converting them, we should either hang them up, or drive them to their own land,



&c. for they are the plague of our country," &c.

10. In France they are citizens like ourselves; this fills them with a kind of arrogance and boldness, which is not to be found in other countries, where this is not the case.

Prayer, patience, perseverance and prudence are particularly needful to missionaries of this country. May the Giver of all heavenly blessings increase within us all these things to the glory of his holy name, and the salvation of Israel!

With respect to the means, which I think and have found to be the most convenient and successful, I mention the two following:—

1. To make them acquainted with their own Scriptures in the Jewish-German language. This can only be done by distributing them gratis, and in a sufficient number. It often has happened to me, that I gave, for instance, to five or ten Jews, copies of the Prophets; afterwards came others, in whom I had more confidence than in the first, requesting me, with much ardour, for the Word of God, which I was unable to give them, being not sufficiently supplied. Who knows, whether the Word of God would not have had its efficacy on the hearts of the latter, whilst it may be, that it remained useless with the first?

2. To make as many depots of books, as possible, but only in houses of Christian friends, who are willing to distribute them, and to converse with the Jews.

Mr. Oster met, at Paris, with an officer of the English navy, who undertook to go amongst the Jews with tracts, &c., after Mr. Oster's departure.

He has forwarded the following interesting account of this officer's proceedings.

In my journal, which I had the pleasure to send you from Paris, I mentioned to you among other Christian friends of the house of Israel, an officer of the English navy belonging to the Church of England. At my departure from Paris, this dear friend

offered himself most kindly to supply my place among the Jews of Paris, as soon as he shall be supplied with tracts and Bibles of the Society. He fulfilled his promise immediately after the receipt of the parcel which Mr. Barker forwarded to Paris, to the care of the Rev. Mr. Monod. Now, as I think it will be of some interest to you, to read a journal of missionary labours amongst the Jews, by an officer of the navy, I send you herewith the copy of it, praying to the Lord, that he may multiply the number of such navigators, to the glory of his holy name, and the salvation of many perishing souls, especially of Abraham's seed.

#### *Journal of Mr. H.*

Paris, Feb. 12, 1829.—Called on the old Jew that keeps the synagogue, to offer tracts and announce that the Hebrew Bibles were arrived. He appeared very much distressed when I asked him if he had read the tract we gave him the other day. He said he had, but was very sorry he had ever looked into it, that it was contrary to his religion, that he was a Jew, his ancestors were Jews, he had no need to change his belief, and he should remain a Jew all his life. He appeared exceedingly anxious for me to leave his house, saying, that his wife was ill and he could listen to me no longer. He searched his bureau in vain for the tract. I was not sorry he could not find it, for it was evidently his intention to return it. After a little persuasion he took my address written on the back of another. I invited him to come and see the books. He said he did not like them, because they doubtless had long notes to them, but on my assuring him they were his pure Scriptures, without note or comment, he promised to come.

Feb. 13.—Went to the synagogue at half-past four to distribute tracts. I had written my name and address, as well as an indication that there were the sacred books in Hebrew and German at my lodgings, on the back of each of them. I did not go into the synagogue, but stood in the outer court, between the large door and the door of entrance, to distribute to the

Jews as they came in. The news soon spread among them, and in a few minutes I was surrounded by numbers both from the synagogue and the street, all anxious to receive them. A tumult, however, was soon raised. The old man (of yesterday) came in amongst the crowd and cried aloud, "He wants to convert us to Christianity, this is his end, don't take them! don't take them!" "I know where he and his books came from," said another, "from the London Bible Society." "So much the better," exclaimed a third, "I don't see why we shouldn't read what we like." The noise now became very great, some reading the tracts aloud and crying out, "It is good! it is good!" several pressing in to get them, and others endeavouring to prevent them. At last one of the officers of the synagogue came out, (of whose peculiar office I am ignorant, but he wore a high cocked hat,) he was accompanied by several others, and as he came he cried out, "This fellow has no business here, what! distributing his tracts in the very synagogue!" others hallooed out, "Ah bas! turn him out!" I however stood my ground, and continued distributing to those who held out their hands. Finding that I still went on with my work, the man with the cocked hat came up and said, "You have no permission to come here and do this, I have power to order you out." I then waited and said, "If he would show me his power, I would instantly leave the place," but as he did not do this, I said to the multitude, "My friends, I am not acquainted with your peculiar laws here, but if it is forbidden to do as I am doing, I will go out." By this time, however, I had given away all I had within about four or five. On hearing this, some one said to me, "No, it is not forbidden, you may even go into the synagogue and give them away; give them to me, I'll go in and do it, if you won't."—Others cried out, "Turn him out! he wants to convert us to Christianity; he is an agent of the Bible Society of London; I see the name of London on the tracts." The tumult was then at the highest, several grinned upon me

with their teeth, and two (only two, I hope and think,) tore them up and threw them in my face. One of them, a tall muscular looking man, I verily thought at one time would have beaten me. I cried out, "Oh, don't tear them up, give them to me again rather"—but none did. Having then given away all the tracts I had with me, I was walking away, but finding that some followed me crying out, "Ah bas! there he goes off, now; ah bas!" I turned back again, but they no sooner found that I was about to enter again, than they slammed the door in my face and locked it, and shut me out. I felt glad, to know that the tracts were, however, within. The number I distributed were between forty and fifty, giving one to each separately. I could, however, have distributed a larger quantity if I had had them by me, as the far greater number of the crowd were willing to receive them. It was only a few comparatively that made the disturbance. I thank God he kept me in a state of perfect composure throughout this transaction. I had commended the work to him in prayer before I set out, and thanked him on my knees when I returned.

*Feb. 16.*—A Jew called this morning. He appeared at first to be very mysterious, much agitated, and would not begin his story till the door was shut. He then said he came as a friend to tell me that there was a conspiracy formed amongst the Jews to give me a good beating, if I ever again came near the synagogue with my tracts. He entreated me not to venture, and stated, moreover, that it was not the way to be useful to the Jews, and that he would do every thing for me in that way. To some inquiries he stated that the number of Jews at Paris was about 3,500, divided into two classes, viz. German and Portuguese. I then took down from his mouth the names, residences and principal resorts at Paris, of a great many Jews, which list I leave with Mr. Monod for you. He said he would furnish me with a list of a thousand if I would. I said I should thank him very much for it, but he said he was so poor he hadn't even paper to write it on. I easily discerned

his principal object with me was the hope of gain, so I told him, once for all, that he must not expect a single sous for any thing he might do for me. He said it was impossible he could do it without being paid some little trifle, that he had not bread to eat, &c. I then gave him distinctly to understand, that I could never give any money whatever; that if he really had the good of his own soul and that of his brethren at heart, he would soon find time, and that that was my object. He admired the Hebrew Old Testament, but was astonished we did not append the New to it. He said the German-Hebrew was a garble, and it had much better be in French for Paris. Two of these he had very quietly put under his arm to carry away with him, but of course I stopped him; he said he could do nothing without them; he said he wanted to read them, and show them to his more learned brethren. Suspecting his motive, I thought it my duty to decline. At this he felt hurt, and said I suspected his intention. I desired him to tell his learned friends to come here, but he answered, he knew they would not. He seemed very restless all the time he was with me, and opened nearly every book on the table. He entreated me over and over again, if I ever met him with another Jew, not to notice that I had ever seen him before. On leaving I gave him a few tracts, which he promised to distribute, and cautioned him once more about money.

*Feb. 18.*—The same Jew came, but I was out. He left word with the servant that he had something of great consequence to tell me. He also left a long list of names and addresses, scarcely one of which I can decipher.

*Feb. 20.*—A long visit from a Jew. He said he had distributed the few tracts I gave him, begged for more, and a new Testament; owned his ignorance, and wished to know its contents. I thought it my duty to give him one, although I have reason to think him no better than an impostor, an artful deceiver; but it is not for me to see the state of his heart, or to limit the power of God. I told him to pray God to bless it to his soul. He

promised, and said he would shew it to the other Jews. I expressed my astonishment that he brought no others with him. He asked several, he said, but none but a sick Jew even felt inclined to come, and he had not made up his mind; however, he thought he would send for me to his house. I then addressed this poor Jew in a most solemn manner on the state of his soul, and the certainty of judgment to come. He begged me not to talk to him yet on these subjects; if I did I should spoil all the work he was willing to assist me in. I answered, that the work of conversion was of God, he would raise up instruments when and where he pleased, that before I saw him again he might be dead, and his soul called into the presence of that Judge, who was now offered to him as a Saviour, and that then this offer of salvation would appear against him; and that, moreover, every visit he paid me, I should speak to him thus, for it was that I had in view. He said he knew he was a sinner, that there was none on earth who sinned not, but that he required more time to merit salvation from God. He acknowledged he was not satisfied with his own religion, but begged I would say no more to him yet. I pointed out the sad error he was in, and spoke of the freeness of the Gospel. However, he soon began on the old subject of his poverty, he begged charity not from me on behalf of any Society, but as a private individual, offered engravings for sale, &c. I gave him to understand as before, and said, I would declare Jesus to him, and his salvation. He promised to call soon again with other Jews. He seemed a little changed in his manner since his first visit, but this is all I can say.

*Feb. 24.*—It is the opinion of Mr. Berney, a converted Jew, that I am liable to a severe penalty for the tumult at the synagogue. This, however, I doubt.

*Feb. 27.*—I went to the synagogue with Rev. Mr. M. They were preparing it for worship. I found a few Jews there, to whom we gave tracts, but our principal object was to leave a specimen both of the Hebrew and German-Hebrew Scriptures, as well as



my address, with the porter, that he might shew them to the Jews, and invite them to come to me. This we did with the porter at the inner lodge, for the one at this end, the old man who principally raised the tumult the other day, was attending his wife, who was dangerously ill. He took them, read a portion of each, said the Hebrew was too small print, and asked what was our object in wishing them to have their Scriptures. I gave them a very simple answer, viz. that they might read them. He promised to shew them.

Dear Mr. H., who has now left Paris for England, accompanied his Journal with a most encouraging letter to me, the last words of which are:—"At this distance I can hear you exclaim he is faithful. Yes, his promises never fail. Though the nations of the earth be gathered together against the Lord and against His Anointed, he says, 'Yet have I set my King upon my holy hill of Zion.' Yes, and 'He shall reign until all enemies be subdued under his feet,' I am sure, you, and myself, and the whole Church of Christ in heaven and on earth, will most joyfully accompany this acclamation, with their Amen! Amen!"

Mr. Oster subsequently gives an interesting relation of what occurred during a visit to Barr, a little town in Nether Alsace, twenty-four English miles from Strasburg, which we commend to the attention of our readers, as shewing the favourable condition of many a Jewish mind, if they had kind Christian instruction to lead them on.

At Barr I was lodged with the parents-in-law of dear Dr. Krauss, of whose active exertions among the Jews, you have already been informed by Mr. Banga and myself. Though there are no Jews residing at Barr, not even a single family, yet I chose this place as a station for a week, understanding that it is the rendezvous of the Jews of the neighbouring villages. The first day (March 17), I scarcely saw any Jew in the town, and had therefore no

opportunity either of distributing tracts, which I had got at Barr, or entering into conversations. The second day, (March 18), in the morning, I stood behind the windows of my room, waiting for Jews, who might pass by crying "clothes, clothes." In about half an hour, there came one. I called him in, and shewed him a copy of the Prophets, asking him, whether he was able to read it. After a short trial in reading, I gave him the copy, which he received trembling for joy, and repeatedly expressing his thanks for it. He withdrew, and brought the message of my arrival to his brethren, who immediately, one after another, visited me, anxiously begging for books. I soon perceived that the prohibition of the Jewish Consistory at Strasburg, concerning the Jews' intercourse with us, had not yet reached that place. Almost all the visitors were ignorant both of us and of our books. Fortunately, I found in the house of my host, a supply of tracts he had got from Dr. Krauss. The books were received by the Jews with great avidity, and apparent pleasure. They came from all sides to me, and a good many for the especial purpose to see and speak to "the Professor," as they called me, without having any other business in the town. In short, during three days, viz. 18th, 19th, and 20th, I was occupied with Jews nearly from morning to evening. It is pleasing to be able to state, that much was said and discussed, much have I been encouraged in my work, and have much reason to thank God for what I saw and heard.

This is the general impression I have received at Barr. I should feel glad to give you more particulars of the result of that excursion, if my memory were more faithful than it really is. But I am sorry to say, that of all which has passed, I can give you but the few following particulars:—

1. Three Jews came to Barr, for the very purpose of seeing and talking with me. One of them was a teacher, a young interesting and modest man; the two others were tradesmen. They said they came to me in order to speak



with me about religion. I know not how, but we were at once on the subject of the authority of the Talmud in explaining the Sacred Writings. I denied this authority, and pressed the point, that the authors of it were fallible men like ourselves; that the Lord himself says, "Thou shalt not add thereto, nor diminish from it." (Deut. xii. 32.) The teacher and one of the tradesmen endeavoured to evince the authority of the Gemara; but, as I could easily perceive, not so much from their own conviction of mind, as because they took me for a professor, and wished to try my strength in arguing. The mild-minded teacher spoke very little; the chief speaker was the tradesman, who was well acquainted with the Hebrew language, and the Talmudical writings. He put before me this question:—"If you reject the Gemara, what are the rules, according to which you may understand the holy writ?"

*Myself.*—Quite the same as for the understanding of all other books.

*Jew.*—Can you, for example, tell me the reason *why* (Exod. xxvi.), when the servant came in by himself, he was to go out by himself; and *why* the master is to bore the servant's ear through with an awl?—*why* the ear, and not any other member?

I candidly confessed never to have thought on *these whys*. But he wanted my answer, and confidence would perhaps totally have vanished, had I not complied with his request. I said, "Do you know, my friend, the derivation of the German verb *gehörchen*?—to obey." He knew not. I then explained it to him in this way: "*gehörchen*—to obey, is derived from *gehör* (hearing), *gehör* from *hören* (to hear), and *hören* from *Ohr* (ear). You see the intimate connexion between *gehorsam* (obedience), *gehörchen* (to hear, obey), and *Ohr* (ear). Now, the answer to your question is easy. The master was to bore the ear of the servant, in order to give him, as it were, a visible sign of his perpetual subjection and obedience to him. And even that you find explained in the second sentence of the same verse, where it is said, "And he shall serve him for ever."

This explanation gained his confidence and he the more willingly listened to what I said afterwards about the spirituality of the law, the coming of Messiah, &c. Indeed, I never had a conversation with Jews in such a friendly manner, as with the three I am now speaking of. The teacher, in particular, seemed to have the salvation of his soul much at heart, and his whole behaviour, and the tenor of all he said, led me to conclude, that he deserves the name of "Enquirer." Before they left me, the teacher asked me with much politeness, so rare among his brethren, for some tracts, a New Testament, and a copy of Bogue's Essays. I, of course, complied willingly with his request. But, this was not enough, he wanted also my direction to Strasburg, sincerely, as it appeared, promising to visit me at Strasburg. I assured him it would give me great pleasure if he should do so: and thus we left each other as friends, whose great object was to seek, talk about, and live in the truth.

Several Jews asked me, "Pray, Sir, why are you so anxious in distributing these books amongst us? What do you intend thereby?—For these books cost a good deal of money."

*Myself.* Do you think that we have any profit in doing so?

*Jew.* No. But on that account we cannot understand it.

*Myself.* Tell me, have ever Jews published Christian books, and given them freely to Christians, in order to clear up their mind, improve their character and conduct, and thus lead them on the **דרך אלהים** way of God, i.e. which leads to God?

*Jew.* Never.

*Myself.* Now, if we are doing so, and that, as you yourself conceive, *disinterestedly*, it is but for the very same reason, and to the same end, viz. to lead you to God, to help you to work out your salvation, and thus assure your everlasting happiness. Love it is, and nothing but love, that makes us present you the means of grace, in giving freely the Word of God. Whosoever has experienced the peace of God in

his own heart, cannot but shew to others the way in which he obtained it, and all men *may* obtain it. Wherever true religion is, there is also a great desire to promote it. Now, you are in possession of the revelation of God, it was your duty to make it known to all mankind. But did you ever do so?—Judge for yourself, if Christians are doing it, whether it can be for any other reason, than that being in the possession of true religion themselves, they are anxious that all their fellow-men may enjoy the blessings of it?

The Jews seemed to reflect upon what I said, and went away, without giving any further reply on the subject.

Whilst I was arguing one morning with some Jews on Gen. xlix. 10, a Jewish teacher entered, accompanied by a crowd of Jews. They were all of the same village, and came only to hear their learned teacher argue with the strange professor. In a few minutes there was formed a circle around the teacher and myself. The teacher apologised for the liberty he took in calling upon me. But he said he had heard so many different reports respecting me, that he resolved to come in order to hear and see for himself. Then he said, "Christians always call our rejecting of Christianity, obstinacy, stubbornness, &c. But believe me, this is not the case, at least it is not with me. I want reasons, I want conviction, this I am not yet able to find. I have studied much from my youth up, and not only the Hebrew Bible and Talmudical writings were the subject of my study, but also the New Testament, and the History of the Church. I am glad to find in you a man, with whom I am able to talk on this subject. Myself and these friends, the present Jews, have come here desiring to find the truth. Now, if you will allow it, I will fairly place before you some objections which I have to make against Christianity. — Wherefore do you Christians believe in the Deity of Christ? Nowhere in the New Testament can you find this doctrine clearly expressed; it was not taught in the three first centuries." I simply opened the New Testament, and requested

him to read aloud Rom. ix. 5. He did it, and expressed his surprise, that notwithstanding his attentive reading of the New Testament, he had not remarked this passage. He then wished also to have a passage, wherein Jesus himself declares his Divinity. I read aloud John x. 27—30, on this point, viz. that the Deity of Jesus Christ is a Gospel doctrine; he had then no more doubts. I was much surprised, when I afterwards heard that the objection he had to make against the doctrine of the Holy Trinity was not, as it is with most of the Jews and the Christian infidels, the unreasonableness of it; but only, that nothing was said about it in the Old Testament. He needed not to be told, that with respect to the essence of the Godhead, it is all the same to our reason, whether it be a unity or a plurality, as we cannot comprehend either; he himself had already made similar reflections. He acknowledged that concerning God's nature, we can know nothing, but what he himself is pleased to reveal to us in his holy word. But he wanted passages from the Old Testament in proof of the doctrine of a plurality in the Godhead. I showed him Isa. xlviii. He, and his brethren who were present agreed, whilst reading it to the 15th verse, that Jehovah was the speaker. I then slowly and with emphasis read the 16th verse: "I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and his Spirit hath sent Me." The astonished Jews looked at each other, and it was several minutes before the candid teacher replied, that perhaps the Prophet was there speaking. When I shewed him from the context, that this could not be the case, he said he would attentively and seriously consider the passage at home. Another objection he made, was the misapplication of chapter vii. in the New Testament. We long discussed upon this subject, without agreeing at all in our explanation of it.—After all, the teacher said, "Jesus was a holy and perfect man, without sin; he throughout his whole life observed the law, taught the law, wrought miracles, &c.; and, as I do not find that he ever said a

single word against Mosaism, I have nothing to say against him."

Here I interrupted him by the question, "Why do you not believe in him?"

*Teacher.*—I do not know why; his religion is the same as that of the Old Testament; and if now any thing appears in the Christian religion, which is contrary to any dogma, or law, of the Old Testament, it is but a perversion of the religion of Jesus, as we find many things of the same kind in the Church history.

On this I took the New Testament in my hand, and said, "Wherever you find a doctrine which is not contained in this book, you are permitted to reject it; it belongs not to the religion of Christ. My friends, if you want to know what true Christianity is, read this book." I then explained the difference between Roman Catholicism and Protestantism, &c. They seemed satisfied. And after the teacher had done objecting, I thus addressed the Jews: "My friends, you agree with me, that one of the first prophecies concerning the Messiah is contained in Deut. xviii.," which I caused the teacher to read and translate aloud. "Here you find two marks by which the Jewish nation were to know, whether a man, who declares himself as that great Prophet, the Messiah, be so or not, viz. 1st, when he shall *not* speak in the name of *other Gods*, verse 20th; and, 2dly, when he speaketh in the name of the Lord, and the things follow *not*, nor come to pass, verse 22d. Now, with respect to the first, I need not prove that Jesus never taught, nor spoke in the name of other Gods, as your teacher just now bore testimony to him, that he never did so. With respect to the second, there is *not a single* word he spoke in the name of the Lord, which did *not* come to pass. He *foretold* his crucifixion; he *was* crucified;—his resurrection; he rose from the dead;—the pouring out of his Spirit on his apostles; the day of Pentecost *took place*;—the preaching of the Gospel to all nations and kindreds upon earth; this his disciples *are still doing*;—the dispersion of the Jewish nation upon

the whole surface of our globe, and their existence as a nation among all nations to the end of the world. Alas! none of you can or will deny the fulfilment of this prophecy. You see, that He *had the marks* of the great Prophet to come, and *yet* your ancestors have rejected him! and *yet* you still reject him! Oh! take heed that the other prophecy in the chapter before us, be not fulfilled on you. I mean that, where the Lord says, "Who-soever will *not* hearken unto my words, which he shall speak in my name, I will require it of him, verse 19." The Jews remained silent throughout my whole discourse, and appeared deeply impressed by what I said. This was particularly the case with the teacher. Never did I see a Jew like this young dear man. The remembrance of him fills my heart with joy, and encourages me not a little in that part of the Lord's work in which I am engaged. O that the whole of that unfortunate nation were like unto him! I am fully convinced that the day would then be at hand, when Jerusalem would be rebuilt, and the ancient people of God would return to the promised land, under the sceptre, and to the glory of Jesus Christ, the King of peace.

It was two o'clock in the afternoon, when I had finished my discourse. The Jews departed one after another, most affectionately inviting me to visit them the next day, which was the Sabbath, in their own village, and to spend the Sabbath-day with them. As, however, I was obliged to return to Strasburg on Sunday, I could not accept their kind invitation, but promised them to do so, when I should again come to their neighbourhood, in a few weeks. All now departed, except the teacher. It was as if he could not separate from me. We still conversed during about a quarter of an hour, on different subjects concerning Christianity. Then he left me, shook hands with me, and expressed his joy at having made my acquaintance. God grant that he may also become fully acquainted with Jesus Christ, the Redeemer of sinners!

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ITALY.

LETTER FROM REV. PROFESSOR
THOLUCK.

IN our last Number, we inserted a communication from Professor Tholuck, dated at Rome. We now add a subsequent one, under date, Bologna, April 17, 1829, in which he conveys the following very interesting account of the conversion and baptism of a Jew.

I should be sorry to leave Italy, without informing you of an event which took place previously to my leaving Rome, and which will give you particular pleasure as it did me.

In a letter written to you in March, I gave you some account of a young Jew who had requested me to instruct him in Christianity, and whose serious conversion I had reason to expect. He at length expressed his decided wish to receive baptism from me, before my departure from Rome. After having advised with the Prussian minister about the practicability of receiving a Jew in Rome into the communion of the Protestant church, and after having engaged the young man to continue a course of religious instruction, even subsequently to my departure, I complied with his request, at which he was particularly delighted. The 5th of April was the last day of my officiating in the German Protestant chapel, and the last function I had to perform, was the very satisfactory one of administering the rite of baptism to a child of Israel. The morning of this very day our Protestant friends had been mixed with the vast crowd which filled St. Peter's, in order to attend the coronation of the Pope. In the afternoon, at four o'clock, we assembled under the humble roof of our little German chapel. There the young man read his confession of faith, which I had left unaltered, and the simplicity of which struck every person present. The principal part is as follows, in his own words, "I was born a Jew, but educated as a Deist. I did not

know the glorious promises given to my forefathers. I had a God quite of my own forming. In this state, however, I was never happy. I felt something was wanting to human happiness, but did not know what. I was sometimes alarmed at this miserable state. I came to Rome to improve myself in my art, and here the impression I had always had of the vanity of earthly greatness increased. One day I came to the Protestant service, without any idea of what it could afford me. I felt myself attracted, repeated my visits to that place of worship, and at last began to perceive that it afforded me that which I had hitherto vainly looked for."

After having addressed to him a few words suitable to the occasion, I asked him the usual questions preceding the act of baptism; and then administered the sacred rite, whilst the godfathers, according to the custom of our church, put their hands on his head, and prayed over him. The principal godfathers were Mr. Bunsen, the Prussian minister at the Papal see, and Mrs. Bunsen, his wife, who have both taken the warmest interest in the spiritual welfare of this young man. We all entertain a well-grounded hope that he has received the gift of the Holy Spirit; and thus will grow in grace, if he is privileged with Christian friends to encourage and exhort him. As to his temporal prospects, I have told you already, that he does not suffer any injury by this step, as he is in independent circumstances. We shook hands in parting, with great mutual emotion; and I have strongly recommended him to the permanent minister of the German Protestants, Mr. Tippleskirch, my worthy successor.

The more unexpected this fruit of my ministry in Rome appears, the more precious it is to me, and encourages me, on my return to my own country, where, I hope, to be once more established, within a few days, to continue my exertions for the welfare of Israel, with redoubled energy. I have now experienced that the Lord's grace can reach the heart of that poor people in every country of the earth.

PALESTINE.

EXTRACTS OF A LETTER FROM REV.
JOSEPH WOLFF.

THE letter, from which the following extracts are made, is dated Jerusalem, Jan. 8, 1829. Several of a later date have been received, from which extracts will be given in a subsequent number; the latest is under date, March 9, from which we are much grieved to collect that the health of Mr. Wolff was but in an indifferent state, although that of Lady Georgiana was very good.

You will be surprised to find my letter dated from the city of Jerusalem in these troublous times.

After we had taken at Cairo our passports for Yemen, Lady Georgiana said, "Let us go to Jerusalem;" and to Jerusalem we went, and at Jerusalem we are, residing in the convent of Mar Michael, situated upon Mount Calvary; and at Jerusalem we hope to stay.

After we had hired seventeen camels, and bought the donkey of the Missionary, Mr. Lieder, at Cairo, we left Cairo on December 16, 1828. Lord Prudhoe, Major Felix, Mr. Rold, Mr. Lieder, Mr. and Mrs. Kruse, Mr. Gobat, and Mr. Mueller, accompanied us out of town, where Lady Georgiana and myself placed ourselves in a kind of basket, bound upon a camel, and went on our way rejoicing. Jews from Jerusalem came to bid us farewell. We pitched the first night our tent in the desert of Elmarg, eight miles from Cairo.

Dec. 17, 1828.—In the morning before we set out, it rained so hard, that we pitied our servants, and desired them to take shelter under our tent. After it had ceased to rain, Lady Georgiana went out of the tent, and observed some Bedouins. She came in and told me, "You have now opportunity of preaching the Gospel to the Bedouins." I went out of the tent, and addressed them thus: "You have now time to repent, for the Lord Jesus Christ, who came from heaven to

die for our sins, and who was crucified by the Jews, will soon come again in glory, and with great power, to reign in the city of Jerusalem, surrounded by Jews believing in him; and then all those who tell lies, and rob, and whose heart is not new and clean, will be cast into hell!" With great seriousness, they asked me, "When will Jesus come?" I answered them according to my most internal conviction, "in a very few years!"

Bedouins.—"Prayer is no more in the world, but tyranny;" which reminded me of the expression in Scripture, Isa. v. 7, "And he looked for judgment, but behold oppression; for righteousness, but behold a cry." After this we set out upon our camel, seated in a basket, for Hanka, where we were obliged to stop on account of the rain, and pitch our tent.

Dec. 18.—We pitched our tent in the desert place of Balbis; a caravan was arrived there from Cairo, among whom I met with the nephew of the Armenian Archbishop of Cairo, whom I knew. He told me that a Jew from Sichem was in his company. I immediately went to him; his name was Rabbi David Ben Youssuf, born in the city of Morocco, and settled for more than twenty years in the city of Nablouse, the ancient Sichem; he told me that he had heard by the Jews of Jerusalem, of my distributing books, and he desired a Hebrew Bible, which I promised to give him. I expounded to him Isa. liii. Zech. xii. Dan. ix. and Isa. lx. I gave an Arabic Bible to a Bedouin, desiring him to give it to one of their Sheikhs: he desired me to give to him in writing, that I had made him a present of this book, in order that he might be able to prove that he had not stolen it, which writing I immediately gave to him.

Dec. 19.—We stopped at Balbis.

Dec. 20.—We pitched our tent at Aboona Shaba, likewise called Remte. Lady Georgiana had rode this whole way upon a donkey, and I walked. Three dervishes from Lahor, who came from Mecca, came to our tent, begging. I spoke to them about Christ, in Persian, and gave to them three Gospels.

Dec. 21.—Set out from Aboona Shaba. Lady Georgiana and myself walked a good part of the way. We arrived at Abu Sueir.

Dec. 22.—We pitched our tent in the camp of Abu-Aruk.

Dec. 23.—We arrived at Abul Amayim.

Dec. 24.—Leaving this place, Lady Georgiana tried for the first time in her life to ride upon a dromedary. We pitched our tent at Gatia.

Dec. 25.—Arrived at Genaadal.

Dec. 26.—Arrived at Hareef.

Dec. 27.—Arrived at Kadam Abu-seid. Here we had no water, so that we were obliged to make use of the few bottles of rose-water we had with us.

Dec. 28.—We arrived at Alareesh, where I made a general distribution of the Word of God among Mahomedans, even the Iman came for a Bible. Only one Christian resides at Alareesh, and to whom I gave a Bible; likewise it was a beautiful sight to see coming one Mahomedan after the other to our tent, desiring the Book of God.

Dec. 30.—We pitched our tent near the Arab village Han Younas, already in the dominions of the Pasha of Acre, in the land of Palestine. In the morning I left an Arabic Bible in a garden under a tree, in which I wrote the following words in Arabic:—"I, Joseph Wolff, came from the land of England, in order that I may give the Word of God to those who sit in the land of darkness and in the shadow of death."

Dec. 31.—Preaching to Ahmed, we arrived at Gaza.

Jan. 1, 1829.—Muallem Ibrahim, a Greek Christian, introduced me to the Governor of Gaza; he received me very kindly, and said, "You converse with Jews?"

Myself.—Not only with Jews, but Mahomedans, Christians, and Guebres, and all nations."—The Cadi of the place, who was present, and who is the brother to the Cadi of Jerusalem, recognised me, and said that he remembered having seen me conversing with the Jews at Jerusalem, and distributing the Bible, and he knew that a firman was arrived from Constantinople, forbidding the distribution of

the books of the English. I said that the firman prohibited only the Turkish Testaments. The Cadi, however, was so far from being angry with me, that he gave me a letter of introduction to his brother, the Cadi at Jerusalem, even after I had told him that I had again brought books. When I called after this on the Cadi, he conversed with me about the fallen state of the Mahomedans, he said, "In former times the Mussulmans knew to fight, to fast, and to pray; but now there is tyranny." The Turks here are aware of the success of the Russians. I shewed to the Governor my firman, which was given to me at Constantinople, three years ago; the Cadi read it. The Governor asked, "Of what date is his firman?" The Cadi said, "Of a fresh date," and gave the firman into my hands, signifying that I should put it into my pocket, and not shew it much about. He told me after this, that several of the Gaza inhabitants observed, "How can this Englishman come now to this country, whilst they have burnt our fleet?" and he, the Cadi answered them, "He has a firman from the Sultan," without telling them that the firman was written before the battle of Navarino. We made a general distribution of the Word of God. Lady Georgiana persisted boldly, in spite of the apprehensions of the Christians of this place, to give the Word of God to Turks, and she gave it to them with her own hands.

Jan. 2.—David Ben Youssuf, the Jew from Sichem, who came with us through the deserts of Egypt, called on us. I proclaimed to him the Gospel of Christ. He is a fine man, and near the kingdom of heaven. He was born in Morocco, of which place he gave to me the following account:—At Morocco are 30,000 Jews; Jacob Zebi is their great man. At Miknas, above Morocco, 2000 Jews. Futz are 2000 Jews. At Sichem, now called Nablouse, twelve hours from Jerusalem, are ten families of Jews, and fifty families of Samaritans. At Sichem are shewn the sepulchres of Joshua, the son of Nun, and of Pinchas, the son of Eleazar.

Jan. 3.—We left Gaza upon dro-

medaries, accompanied by two soldiers on horseback, and slept in a village in our tent.

Jan. 4.—We slept at Jibne, the ancient Jabne, where the Court of Sanhedrim was.

Jan. 5.—We arrived at Ramla, lodged in the Armenian convent, and distributed Greek, Arabic, and Armenian Bibles publicly. In this place we were rather anxious about our proceeding to Jerusalem, for we had heard that Mr. Pope, an English traveller, had been stopped here for several days, and not been permitted to proceed to Jerusalem, by the present Governor, until orders came from the Pasha of Acre; however, he permitted without hesitation, our continuing our way to Jerusalem.

Jan. 6.—We left Ramla, and pitched our tent near the village Latroon.

Jan. 7.—We arrived in the holy city of Jerusalem, and took our lodging in the Greek convent of Mar Michael. Papas Isa Petrus, an Arab-Greek priest, whom I knew several years ago, came, and was of great service to us in arranging our things. We are now at Jerusalem, where at present the English name is as much hated by the Turks as that of the Russians; but still I have now already been visited by more than twenty Jews, as well Spanish as Polish, to whom I proclaimed openly salvation by Jesus Christ, without the least preface; yea, even more distinctly, more openly than I ever did before. I have distributed among them Hebrew Bibles and Testaments; and though I was very ill, for I had taken a cold on the road, I was visited by my brethren, and upon my sick-bed I am arguing with them. The son of Rabbi Mendel himself called on me. Rabbi Mendel, Rabbi Solomon Sapira, Mose Secot, and Morenu Meyahis, my old friends, are dead; but new Jews came to me.

Jan. 13.—The Bishop of the Greek convent, by name Daniel Nazaret, called on me, and offered for our dwelling-place the convent of St. Theodora.

Carac, an Arab city, in the land of Moab, five days from Jerusalem, is inhabited by Arabs, called Beni Sahar,

and are supposed to be the descendants of the tribe of Issachar. There are Arabs at Carac, professing the Greek religion, to whose ancestors the Gospel was preached by the Apostle Paul and by Origen.

At Hebron is a tribe of Arabs, called Beni Dayein, who pretend to be the descendants of Edom. At Hebron are at present sixty families of Jews.

The Arabs around Mar Saba, are called Abedea, i. e. slaves; for they are the descendants of those hundred slaves, whom the Emperor Justinian presented to the convent of Mar Saba.

Papas Joel is the head of the Greek convent of Mar Michael, where we are now, he is an intelligent and well read man.

Jan. 14.—Aaron Loria, one of the descendants of the great Isaac Loria, called on me, and argued about the genealogy.

DOMESTIC.

ANNIVERSARIES OF ASSOCIATIONS.

Surrey.

THE Anniversary of the *Guildford Association* was held at Guildford, on Thursday, July 16. H. Drummond, Esq. in the Chair.

Resolutions were moved and seconded by the Rev. Wm. Dods-worth and the Rev. C. S. Hawtrey, the Hon. J. J. Strutt and Rev. W. H. Cole, and the Rev. E. Irving and the Rev. H. M'Neile.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, August 2.

Subject.

MOSES A 'TYPE OF MESSIAH.

DEUT. xviii. 15.

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Booth, late Miss, Bridlington, Yorkshire, Legacy, deducting Duty..	180	0	0
Hancock, Rev. Wm., Missionary Box	0	5	8
Neale, Rev. E., Taplow, Bucks	10	10	0
Birmingham, by Rev. Rev. E. Palmer	25	1	1
Ladies' Association, by do.	18	18	11
	44	0	0
Guildford, by Joseph Haydon, Esq.	25	0	0
Hertfordshire, by Mrs. S. G. Smith	9	18	0
Ireland, by W. C. Hogan, Esq.	100	0	0
London: Bentinck Chapel Association, collected after two sermons by the Right Rev. the Bishop of Gloucester and Rev. B. Woodd	53	6	6
Do., after a Sermon by Rev. B. Woodd, for Hebrew Old and New Testament Fund	19	0	0
Do., Lady, as a Friend to the cause of the Jews.....	5	0	0
Do., Mrs. Eliza Evans, Legacy.....	5	0	0
Blackheath, Ladies, by the Hon. Mrs. Foy.....	9	4	5
Deptford and Greenwich, by a few Friends.....	1	0	6
London Ladies' Association, by Miss L. M. Gason.....	15	2	0
St. John's, Bedford Row, Association, by Hon. and Rev. B. W. Noel	50	0	0

ANSWERS TO CORRESPONDENTS.

The operations of the London Society's Missionaries could never be allowed to proceed, were not a friendly feeling towards them maintained, by the Governments of the different countries in which they labour. The remarks of our valued Correspondent "Aquila," might not unreasonably be deemed offensive in those quarters, and therefore we must decline the insertion of them.

"Extracts from Zohar" will be inserted.

J. P.'s further Papers on the "Prophecy of Zechariah," will appear.

At the request of the Rev. Dr. S. N. Rowan, we insert the following list of additional Donations received by him, on account of the American Society, &c., subsequently to his return from the Continent, and previous to his embarkation for America.

R. Cuninghame, Esq. of Saltcoats, Scotland, by J. G. Barker, Esq.	25	0	0
From the Trustees of the late Mrs. Janet Hardie, by Rev. Mr. Goold, of Edinburgh	5	0	0
Collection in Rose Street Chapel, do.	9	13	6
From the Edinburgh Philanthropic Society, a small mite, in testi- mony of their approval of the plan of A. S. M. C. J. by the Rev. Dr. Ritchie	3	0	0
Collection in Trades' Hall, Glasgow.....	3	0	0
Do. in Dr. Wardlaw's Chapel	8	0	4½
Mrs. Douglas	1	1	0
Collection at Public Meeting, Greenock	3	3	0
Do. in Rev. Dr. Hannah's Meeting House, Belfast.....	9	8	6
Do. at a Public Meeting in Rev. J. Liefchild's Chapel, Bristol	13	1	0
A. B. of London	10	0	0
Charles Whitlaw	1	1	0
A few Friends of the Rev. W. Orme's Congregation, Camberwell, by J. Roherts, Esq.	5	0	0
Mr. and Miss Fletcher of do.....	1	0	0
Miss Dixie, do. do.	0	10	0
From a Lady at Belfast, by W. C. Hogan, Esq. of Duhlin	5	0	0

We are also requested to acknowledge, on behalf of the Provisional Committee, the following sums for the Warsaw Institution.

Friend, by Rev. C. S. Hawtrey	0	10	0
Miss Chapman, Bath, by A. Stanley, Esq.	5	0	0
Mrs. Gurney, do. do.	1	0	0
Mrs. Freame, do. do.	1	0	0
Mrs. Hoare, do. do.	1	0	0
Mrs. and Miss Stackhouse, do. do.	5	0	0
A. Stanley, Esq., Bath	0	10	0

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